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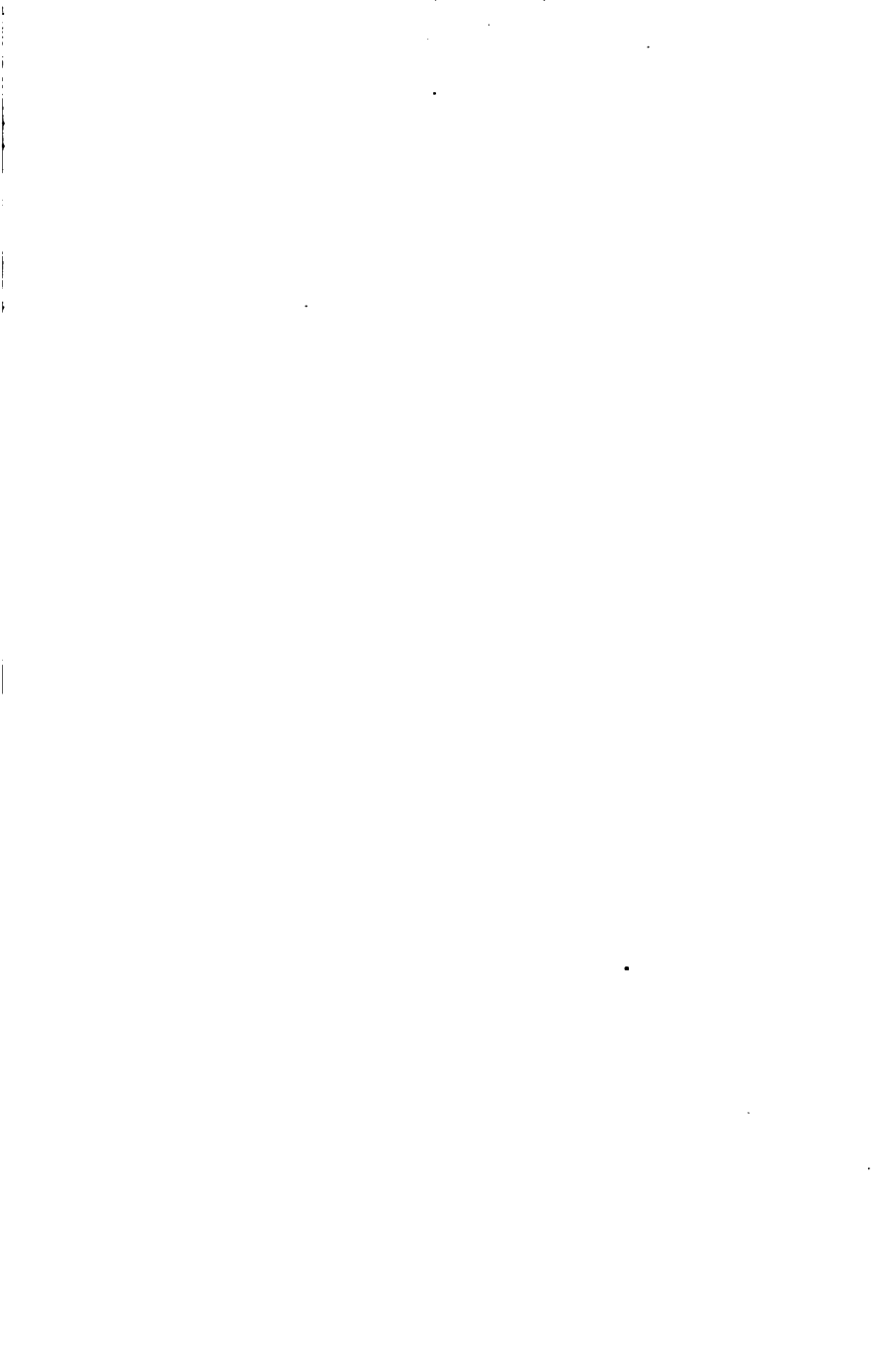
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PRIEST

AND

PARSON

OR

LET US BE ONE

By

REV. JAMES H. FOGARTY



NEW YORK
CHRISTIAN PRESS ASSOCIATION
PUBLISHING COMPANY

26 BARCLAY STREET

1908

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Archbishop of New York.

April 12th, 1908.

Imprimatur.

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Bishop of Fall River,
Mass.

April 17th, 1908.

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BY

REV. JAMES H. FOGARTY.

Dedication

TO THOSE NOBLE PROTESTANT SOULS WHO
HAVE TAKEN UP THE GREAT BATTLE WHICH
IS GOING TO END IN COMPREHENSIVE CHRIS-
TIAN FELLOWSHIP, MAY THEIR SHARE BE
OF THE HIGHEST MEASURE IN THE GLORY
AND HAPPINESS OF THE ISSUE

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PREFACE.

As the reader will discover there is very little of the author's self in this little volume which is confidently submitted to the public. It is made up mostly of material furnished by some of the most brilliant minds—in this fact lies its chief merit. We would that the arrangement and setting were of a more fitting character but we are comforted by the thought that the jewel retains its identity in any environment. The work as a whole is intended to deal with two great sentiments:—the one, "There is no place like the United States,"—the other, "There is no Church like the Catholic." It is our belief that these two sentiments are rapidly unifying and that shortly they will possess the land.

CONTENTS.

CHAPTER	PAGE
I. "E PLURIBUS UNUM"	7
II. OUR WEAKNESS	17
III. REASSURANCES	21
IV. HAPPY OMENS	28
V. IN THE WAY	52
VI. SIGNS ON THE WAY	77
VII. RECAPITULATION	111
VIII. AS WE SEE	180
IX. FOUNDATION	156
X. OTHER VISIONS	167
XI. RETROSPECT	170
XII. LIFE-LINES	210
XIII. PARALLELS	259
XIV. OUR BELIEF	291
XV. THE TIDE	298
APPENDIX	308

PRIEST AND PARSON.

CHAPTER I.

"E PLURIBUS UNUM." *

THIS Republic of ours, known to the wide world by the caption above, is indeed a land of much and many and of prestige peerless. Her elements of greatness are the study of the mightiest minds. Her gigantic energies and manifold resources are suggestive of the immeasurable. Her struggles and her victories are the cardinal points which fix our course toward prosperous fortune. "Heir of all the ages in the foremost files of time," unrivalled, supreme commonwealth of freedom, "My Country 'Tis of Thee, I sing." Honor and glory to the immortal founders. Their wisdom and

* One out of many.

DUAL CITIZENSHIP.

their virtue is vindicated, fraternity and equality prevail as with giant strength our nation lifts on high the torch which lights to freemen's claims. The poet's happy dream! Aye, that too, mayhap, shall some day be realized:

" O, this thy work, Republic! This thy health,
To prove man's birthright to a commonwealth:
To teach the people to be strong and wise,
Till armies, nations, nobles and royalties,
Are laid at rest with all their fears and hates;
Till Europe's thirteen Monarchies are States,
Without a barrier and without a throne,
Of one grand Federation like our own."

What shall the twentieth century enfold?
What shall be the added glory of our country's record? If there can be any faith reposed in retrospective investigation, as a means of determining the possibilities of the future, surely the comparison of our present advantages with those of the past, can give but the most positive assurances of still wider development along those lines which have been conducive to our unparalleled achievement. Who will say that our anticipations are ungrounded, should we cherish the conviction of Cecil Rhodes, the Colossus of Africa; of Andrew

"E PLURIBUS UNUM."

Carnegie, the millionaire steel manufacturer; of Sir Hiram Maxim, the inventor of the Maxim gun; and also of W. T. Stead, editor of the Review of Reviews—a conviction some time since made public—that fifty years hence, the center of the English-speaking civilization of the world shall be our national capital, Washington, D. C.

Writing to the press in May, 1903, the distinguished United States Senator of New York, Chauncey M. Depew, thus declares himself concerning the future of the capital of our Empire State:

"In population, in opportunities for advanced study, in schools of art, music, law, medicine, theology, science, technology and manual training; in finance, industries and commerce, and all that goes to make a metropolitan and cosmopolitan city, New York will, in the next twenty years, become the foremost city of the world."

"Twenty years," says John Jacob Astor, about this same period, "will see this (New York) the financial and commercial center, as well as the most populous city of the world."

Some days later, the following despatch comes to us from across the sea: "Professor

DUAL CITIZENSHIP.

Ernest Von Halle, of the Berlin University, lecturing on trusts, says: "One of the most interesting things about the building up of American trusts, especially in their invasion of England, is that it was done largely with foreign money. More American bills were circulated in Europe than ever before. The United States is beginning to govern the world industrially by supplying the intelligence and organizing capacity, while the world supplied the capital."

We are not prepared, nor do we deem it necessary, to multiply particular testimony in order to demonstrate the grounds for the deep-seated optimism which obtains in regard to the present and future of our country. Whatever may be the justification of the prophetic views of those in position best equipped to judge, there is something clearly defined running through our whole civilization as naturally as our mighty streams of progress, which says: "There is no place like the United States." It does seem quite patent to all that at the present Americans find themselves at a stage which admits freely, even welcomes gladly the most extended information on all subjects affecting the life currents of their dis-

"E PLURIBUS UNUM."

tinctive identity and besides that they possess facilities and opportunities *for knowing and doing* over the past almost innumerable, almost inconceivable.

The very air we breathe seems charged with molecules of information which are daily developing minds, sharpening the powers of perception, enriching every faculty and promoting every national aspiration or ambition. Transportation, foreign and domestic, has to such an extent extended its scope, has so minimized the difficulties of national and international intercourse, and caters so generously to the masses, that the poorest are now inclined and able to verify for themselves the diversities of God's great creation, which formerly could be known only to the very few. Science peering into hitherto remote and hidden confines, with ever increasing energy, success and confidence is unfolding facts and solving problems which a century ago were not to be thought of, and which even in our day appear almost incredible. Literature, especially the press, is pouring out over our daily lives, in the most comprehensive manner and in the easiest terms, knowledge, which embraces everything that can be of interest or use to the human race. Our

DUAL CITIZENSHIP.

people are fully alive to the changed conditions. Americans are of the quickest to appreciate any improvement which may be of a nature capable of accelerating progressive effort and by no means slow to take advantage of it.

If what excels is to be found elsewhere than within the bounteous borders of our own land, we want it; we do not hesitate to seek it out, near or far; to purchase it, whether it be a piece of mechanism, a work of art, or whatever it may be, provided it embodies something that can aid in our advancement, and no prejudices however venerable can warp our candid verdict.

Not only are we reinforcing every energy that has contributed, or can contribute, to our fruitful civilization at home, but we are also attracting and uniting to ours the most powerful interests of foreign and distant nations, so that the masses, as well as the classes, outside our borders the world over to-day know us for our singular advantages. Our progress in the last century surpasses that of all nations and is the marvel of the civilized world. Quite naturally the students of history therefore are seeking to discover the limit of our destiny at the opening of the century. In view of our rapid phenomenal aggrandizement, we have

"E PLURIBUS UNUM."

reason to heed the most enthusiastic optimist as to our future. In contrasting the American of to-day with the American of a century ago, a clever critic recently said :

"The average American of one hundred years ago was barely able to read and write. He rarely saw and never read either book or newspaper. He knew a little theology and some politics, but he followed blindly his preacher and his betters. His speech was ignorant, his expression dull and lifeless, his mind torpid, groping in the thick fog of ignorance and superstition. The average American of to-day reads the newspapers and books. He does some thinking, is informed not only about what is going on in his town, but about his country and even to a certain extent about foreign affairs. His expression is alert, his mind is awake and active. While his speech is ungrammatical, his vocabulary is large and he knows the meaning of a multitude of words and forms opinions based upon a multitude of ideas. In information he is ahead of all but a few thousand Americans of one hundred years ago. In intelligence he is ahead of all but the most enlightened class of 1801."

In realizing the wondrous transformation

DUAL CITIZENSHIP.

which has taken place in the American nation and in the American as an individual, especially in recent years, it must be noted that the upbuilding of all that constitutes American character has been the work of no one race exclusively. What we are, is owing chiefly to the exiled children of England, Ireland, Germany and France. And while these particular races must be ever recognized at the different stages of our growth as the most conspicuous factors, the more we study and analyze the various departments of our multiplex development, the more evident becomes the fact that our national integrity of to-day owes some measure of gratitude to the peoples of almost every clime. When our history is more fully and more impartially written our heterogeneous character will assume more favorable and distinct outlines. The ties which unite us into a homogeneous whole shall be strengthened, and the fundamental principles of our constitution—the principles of fraternity and equality—shall become the more generally appreciated, the more emphatically operative, and more than ever indispensable to our national existence.

It is plainly observable, and most agreeable

"E PLURIBUS UNUM."

to state, that already the compilers and philosophers of our history are engaged in the earnest effort to do justice to all races according to the degree of their share in our country's welfare. May that liberality which has ever distinguished our nation from the cradle of its birth to this day never cease to prevail. May it expand with the years, drawing and blending into national fellowship the various races of men until the day of its fullest fruition, when racial lines shall have disappeared and the citizen of our republic, in the dignity of true manhood, shall be able to declare in honest pride: "I am an American citizen," without that contempt for the foreigner which characterized the pagan of old who could say: "I am a Roman citizen." Then shall the exile on touching our shores thrill and expand with the all-pervading "eternal spirit of the chainless mind, Liberty," and feeling at home from the start and recognizing the tributes of a grateful civilization to his Americanized countrymen, catch inspiration from the various examples of his kind that came in poverty and ignorance and rose to the highest excellence of American manhood and opulence. Then shall the world behold for the first time that perfection—in as

DUAL CITIZENSHIP.

far as civic government can be perfect—of our beloved land which looks upon all men as “free and equal” and which as no other nation proclaims, the brotherhood of races and the brotherhood of men. “E Pluribus Unum.”

CHAPTER II.

OUR WEAKNESS.

WHILE we Americans justly rejoice that our country occupies a superior place among the nations, and that every day is contributing wondrously to our possibilities in material things, we cannot close our eyes to the fact that in the spiritual welfare of our country, in the soulbuilding of our people, much is lacking, much is to be remedied, much is to be deplored. If we have answered promptly to the opportunities which have placed at our feet temporal gain, temporal enjoyment, temporal power—what the world calls the feast of life—we must confess that in answer to the invitation of the Master to His banquet, we have been more or less indifferent and many have turned away.

“A certain man made a great supper and invited many. And he sent his servant at supper time to say to them that were invited that they should come, for now all things are ready.

DUAL CITIZENSHIP.

And they began all at once to make excuse. The first said to him, 'I have bought a farm and I must needs go out and see it: I pray then, have me excused.' And another said 'I have bought five yoke of oxen and I go to try them: I pray thee, have me excused.' And another said: 'I have married a wife and therefore I cannot come.'"

We have indeed to a deplorable extent turned away from the superior to the inferior, from the eternal to the temporal. We have belittled that momentous admonition of the Master of Life and Death and of all: "What doth it profit a man to gain the whole world and lose his soul."

Alas, our Godless churches, our Godless schools, our Godless marriages, our Godless multitudes! When I say Godless churches, I mean those churches practically deserted or profaned by the preaching of secular questions by worldly, mind-proud clergymen; when I say Godless schools, I mean those schools where other knowledge is imparted than the knowledge of God; when I say Godless marriages, I mean such marriages as are regarded as mere bargains wherein virtue is discarded; when I say Godless multitudes, I mean the many who

"E PLURIBUS UNUM."

absolve themselves of all systematic observance of church authority.

In the very name of religion we have allowed bitter dissension, malevolent rivalries, insane bigotries and the most abominable injustices to estrange relations which all else promoted, which nothing else could mar, and in consequence, Christian sensibilities have been shocked unspeakably, and multitudes have been thereby scandalized beyond repair, and now they will neither see nor hear that which God requires. Had fraternity and equality moved us as the children of the one true God as these qualities quicken us as the loyal subjects of the greatest republic of Christendom; had we rendered to God the things that are God's as we render to Cæsar the things that were his; had we held as true in religious matters as well as in material affairs the axiom "In union there is strength," the curse of irreligion would not be to-day the blackest evil that stands between our country and her fullest glory; our confidence in the present and our hopes for the future would have still more assuring grounds than our self-inspection at this time affords, and long ere this perhaps we would have been able to say in truth as the illustrious United

DUAL CITIZENSHIP.

States Senator of Massachusetts a few years past said in trust: "The cord of our destiny is made up of many strands. That cord we hope and believe shall never be severed. The one principle which holds this nation together and which is expressed in the brief but comprehensive motto 'E Pluribus Unum' shall never fade. 'E Pluribus Unum' of many states, one nation—of many races, one people—of many creeds, one faith—of many bended knees, one family of God."

Heaven avert that it shall ever be ours to weep:

" Had I but served my God,
With half the zeal,
I served my King, He would not in mine age
Have left me naked to mine enemies."

CHAPTER III.

REASSURANCES.

WITHAL we can point to more than a multitude of illustrious models of American manhood whose acts have continuously stimulated virtue and right living; whose careers have never ceased to inculcate the dual responsibility of American citizenship, duty to God and duty to country; whose voices echoing from the vantage points of their triumphs, have spoken of faith in and submission to the eternal majesty. When the Father of Our Country had been chosen to the office of the Presidency of the United States, he thus addressed the Senate and House:

“No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of man more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by

DUAL CITIZENSHIP.

some token of providential agency. Since there is no truth more thoroughly established than that there exists in the economy and course of nature, an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and a magnanimous people, and the solid rewards of public prosperity and felicity. Since we ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained. I shall take my present leave, but not without resorting once more to the benign parent of the human race in humble supplication, that since he has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness; so his Divine blessing may be equally conspicuous in the enlarged views, the temporal consultations and the wise measures on which the success of this government must depend."

When Charles Carroll of Carrollton, one of the signers of the Declaration of Independence,

"E PLURIBUS UNUM."

found himself at the close of his well rounded life of ninety-six years, he had this to say:

"I have been blessed with great wealth, prosperity and most of the good things which the world can bestow—public approbation, esteem, applause. But what I look back upon with the greatest satisfaction to myself is, that I have practiced the duties of my religion."

Roger B. Tawney, Chief Justice of the Supreme Court of the United States, at his eightieth year declared:

"When I count my years, I know that the close of my life cannot be distant and that my duty is to be ready to meet it when it comes. Most thankful I am that the reading, reflection, studies and experience of a long life have strengthened and confirmed my faith in the Catholic Church which has never ceased to teach her children how they should live and how they should die."

"Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time."

We can point again to times when our nation has been stirred to the very core by the prin-

DUAL CITIZENSHIP.

ciples of Christian virtue and given to the world unmistakable evidences of Christlike charity—when our nation's voice has thundered indignation and threatened opposition against the oppressors of the weak at home and abroad—when pre-eminently, and at times practically alone, she has stood as the Good Samaritan to suffering humanity. As evidence of what we say it is sufficient to call attention to the attitude of Americans towards the recently outraged Jews of Russia, which is but one of the many instances that might be recalled as emphatically demonstrative of our general Christian civilization.

Thus reads a despatch received from over the sea and dated St. Petersburg, June 1st, 1903:

"The American subscriptions for the relief of the sufferers of Kishineff, are gratefully acknowledged by the Jewish community, which recognizes that the United States has easily taken the lead both in material and moral sympathy." The Jewish Journal, *Voshkod*, voiced the sentiment of the Jews thus:

"The 'Land of the Dollar,' as Europe terms America, has displayed more humanity toward the victims than Europe with all its vaunted idealism, though Europe was unusually gener-

"E PLURIBUS UNUM."

ous. American sympathy in this terrible crisis will render that country infinitely dear to our hearts."

His Eminence, the Cardinal-Archbishop of Baltimore said in May, 1903:

"In one century we have grown from three millions to sixty millions. We have grown up not as distinct, independent and conflicting communities, but as one corporate body, breathing the same atmosphere of freedom, governed by the same laws, enjoying the same political rights. I see in all this a wonderful manifestation of the humanizing and elevating influences of Christian civilization. We receive from abroad peoples of various nations, races and tongues, habits and temperament, who speedily become assimilated to the human mass, and who form our homogeneous society. What is the secret of our social stability and order? It results from wise laws, based on Christian principles which are the echo of God's eternal law. What is the cohesive power that makes us one body politic out of so many heterogeneous elements? It is the religion of Christ. We live as brothers because we recognize the brotherhood of humanity—one Father in Heaven, one origin, one destiny. Had our

DUAL CITIZENSHIP.

country been colonized, developed and ruled by races hostile to religion, we should seek in vain for the social order and civic blessings that we possess to-day."

I cannot conclude this chapter without quoting the timely and forceful words of the chief executive of our country, Theodore Roosevelt, addressed at the White House, Feb. 12, 1908, to the delegates of the general convention of the Religious Education Association: "I doubt if there is any lesson more essential to teach in an industrial democracy like ours, than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than in the things of the body, must in the long run entail misfortune, shortcoming, possible disaster upon our country. It is eminently right that we Americans should be proud of our material prosperity. It is eminently right that we should pride ourselves upon a widely diffused and exceedingly practical system of education. I believe in both, but neither will avail if something else is not added to the nation. The material prosperity is essential as a foundation and upon it must be built the superstructure of the higher and moral and spiritual life, for

otherwise in itself the material prosperity will amount to but little. For with regard to education it is necessary that we should see that the children should be trained not merely in reading and writing, not merely in the elementary branches of learning strictly so defined, but trained industrially, trained adequately to meet the ever-increasing demands of the complex growth of our industrialism, trained agriculturally, trained in handicrafts, trained to be more efficient workers in every field of human activity. But they must be trained in more than that or the nation will ultimately go down. They must be trained in the elementary branches of righteousness; they must be trained so that it shall come naturally to them to abhor that which is evil or we never can see our democracy take the place which it must and shall take among the nations of the earth."

CHAPTER IV.

HAPPY OMENS.

LET it not be inferred that we stand appalled at the sight of our country's weakness. No, *never* shall it be written that our country's downfall was occasioned by religious divisions, religious warfare or religious decay. We hear just now the voices of the watchmen ringing out the warning in tones distinct and true. The darkness is lifting and it is enough that we are really discerning the points of peril. Religious leaders of every creed are rousing themselves for the sake of God as well as for the sake of country and they appear more than ever determined to profit by experience—to trust more to those liberal principles which have secured our material prosperity and less to those prejudices which have hitherto favored anything but peace and unity in spiritual effort. The American mind, mark it well, disciplined as it is by trial in all effort that goes

"E PLURIBUS UNUM."

to make up the material prosperity of the individual as well as the nation, *shall* be brought to heed the common Master in all that concerns the upbuilding of the spiritual life in citizen and nation. Already we can discern the opening of the way which in time will ultimately lead to the unification of liberty-loving, God-fearing American freemen in one faith under one Church and one God. In truth we are on the way and more advanced than many realize. Just now intelligent Protestants will not stand for any misrepresentation which hopes to stigmatize Catholic citizenship as disloyal or un-American and on the other hand intelligent Catholics see with clearer vision the noble generosity and Christian virtue of those Protestant forebears who, aided by their Catholic brethren, founded our country on the principles of Christian equity, justice and fraternity. Catholic and Protestant we have stood shoulder to shoulder from the beginning in love for and loyalty to the flag which symbolizes the rights, and liberties of American citizenship. On those pages which treasure the record of our country's career, the names of our co-religionists shall remain enshrined in golden haloes of immortality. Catholic and Protest-

DUAL CITIZENSHIP.

ant from our very childhood in our various walks of life, we have drunk in and assimilated the principles which make us one brotherhood of the one great household of American democracy with equal claim to the priceless heritage of American freedom. In the lurid glare and amid the din and smoke of battle, Catholic or Protestant, our conquering war-cry has been identical:

“ The Union forever—hurrah! boys, hurrah!
Down with the traitor,—up with the stars
And, we'll rally 'round the flag, boys,
We'll rally once again
Shouting the battle cry of freedom.”

January 31st, 1903, on the occasion of the acceptance of the statue of Charles Carroll of Carrollton, presented by Maryland to the Statuary Hall of the United States Capitol, the venerable Senator Hoar had this to say among other things:

“ Charles Carroll was a devout Catholic. He belonged to that church which preserved for mankind learning, literature and law through the gloomy centuries known as the Dark Ages. Yet it is the only denomination of Christians against which anything of bitterness, or bigotry seems to have survived amid the liberality

of our enlightened day. The American Catholic in the early days laid the state which he founded on the eternal principle of religious toleration. The American Catholic did his full and noble share in winning the liberty and in framing the constitution of the country which he loves as we do, and which we love as he does. Let the statue of Charles Carroll, the great statesman of the Revolutionary day, the survivor of the most illustrious company of men that ever assembled on the face of the earth since the apostles, stand in yonder chamber with the statue of Père Marquette,* the discoverer, and with those of their peers of every state and of every faith, until time shall be no more."

A despatch to the Associated Press about this time said:

"In the presence of 50,000 people, Archbishop Farley laid the cornerstone of the Roman Catholic school of Our Lady of Good Counsel, in East Ninety-First Street, near First Avenue, to-day (April 26, 1903.) Following the address of the occasion, there was the raising of the stars and stripes by Captain Nelson Burr of the Twelfth Regiment. The New York

* Father Marquette, Jesuit Missionary Priest.

DUAL CITIZENSHIP.

Catholic Protectory band played the Star-Spangled Banner as the flag was raised and from rooftops, windows and crowded streets, 50,000 voices joined in singing the National anthem. Archbishop Farley lifted his mitre and applauded heartily as the banner reached the summit. In the silence which followed, the Archbishop thanked the Twelfth Regiment for its gift. He said 'In the name of the pastor of this parish and his co-workers, and the people of this congregation, I pledge you that the emblem which has just been raised above us will float over as true and loyal hearts as the stars and stripes ever protected. Whatever differences may lie between us on questions of education or other grounds, one thing unites us inseparably and that is devotion to our flag. Let an insult fall upon it, a menace threaten it from within or without, and all prejudice of race or creed or condition is forgotten, Catholic and Protestant, public schoolboy and parochial schoolboy, we are Americans.'"

The churches of every creed are recognizing that it is the duty of both Catholic and Protestant alike to join in the battle against bigotry such as has served so disastrously to bring Christian service into contempt and to strike

"E PLURIBUS UNUM."

in unison and in common cause, at anarchy, evil, or irreligion, whenever and wherever it threatens the sacred temple of American freedom. How much sweeter to-day than ever before those soul-stirring accents of the Protestant divine:

" My country 'tis of thee,
Sweet land of liberty,
Of thee I sing."

'And how much more eloquent those sentiments written by a Catholic divine some decades of years ago:—

" Born and reared up in this free country we have doted from our infancy on the glorious principles embodied in our noble declaration of independence, and in these cognate ones set forth in our matchless constitution. They have been the dream of our youth and the idol of our mature years."

In an address before the Churchman's Club of Providence, R. I., the eminent Protestant divine of Washington, D. C., Rev. Randolph H. McKim, D.D., voiced the feeling of many earnest Churchmen of our day when he declared: "I feel justified in assuming that the men of the twentieth century will not be satisfied with the multiplicity of sects which have

DUAL CITIZENSHIP.

prevailed during the nineteenth century. Instead of the voice of one Church we have a very babel of voices, a divided Christianity involving economic waste and weakness in attacking sin and vice. Men of the coming century will not be satisfied with a Church made by different hands than those of God."

From the pen of a well-known writer, we quote the following:

"It is now the conviction of an evolutionary science that the churches are coming together in one union, final and complete."

Rev. Dr. J. O. Wilson, a noted Protestant Methodist preacher of the West, said recently: "That Christ's Kingdom shall yet be universal and world-wide is not only the dream of the optimist but the confident faith of the Christian."

In May of 1903, Rev. James H. Ecob, addressing a convention of Unitarians at the Tremont Temple in Boston, said: "Protestantism has gone on dividing and subdividing till to-day we have the scandal of Christendom—hundreds of sects, sects of sects, ridiculous sects, even down to the Holy Rollers and the Hook-and-Eye Baptists who have done the button business some harm. But thanks to the

"E PLURIBUS UNUM."

God of human history, His great evolutionary process has been steadily at work discrediting and retiring the principal cause of division and at the same time disclosing more clearly and emphasizing into growing imperativeness the grounds and need of unity. The world must have religion. The Church has religion to give; therefore the Church must proceed at once to its business. It is the business of religion to unify. The denominations are to-day where the colonies were before the Federal union. Mother history took that group of colonies in hand and so exposed their weakness, so multiplied their common dangers, so enhanced their common greatness, that they were forced out of the pettiness, the isolation, the provincialism of colonial life into federation. In federation the denominations are asked to come just as they are and move up side by side; not to enter upon any negative process of giving up, but to enter upon the positive process of combining to secure that which shall be equally good to all. The Protestant Episcopal bishop of Minnesota, Whipple, thus speaks: "I believe our divisions are eating all faith out of the American people." And the Protestant president of Illinois College, Sturtevant, adds: "I affirm with awe and

DUAL CITIZENSHIP.

trembling that while the Church continues in her present divided condition she is a false witness to her Redeemer and Lord; she fatally misrepresents his principles and his kingdom to the millions He died to save."

President Faunce of Brown University, before the Twentieth Century Club of Boston, in an address on moral education said in part:

"I would like nothing better than to see under the auspices of the Twentieth Century club, or the National Educational Association a conference of fifteen such men as Edward Everett Hale, Doctor Patten and Archbishop Ireland, men who differ in their religious views, yet whose fairness of mind makes them universally respected, to outline a moral code in the schools which shall be a *modus vivendi*, and which would not involve the slightest surrender of the theological ideas of either. We must do something to get together."

We quote from the public press of April 27, 1903:

"The meeting of the committee from the Congregational, Methodist Protestant United Brethren just closed in Pittsburgh, Pa., will go down in the religious history of America as one of the most remarkable gatherings ever

"E PLURIBUS UNUM."

held. The result of the meeting, the recommendation of the formation of a national council of united churches with which the Congregational, Methodist, Protestant, and United Brethren churches will be affiliated is a long step toward that organic union which is the purpose of leaders in the bodies named. It is said by church leaders of all denominations that the action of the Pittsburgh meeting cannot fail to stimulate the idea of church union that now pervades religious bodies."

At the Second Presbyterian church of Pittsburgh, Rev. S. Edward Young, the pastor, addressing his congregation June 1st, 1902, said:

"Surely the time has come when Catholics and Protestants should quit hating each other for the love of God. Let there be no strife except to surpass each other in doing good. The serious issue is not now between Catholics and non-Catholics, but between religion and no religion."

In an address at the annual banquet of St. Andrew's Episcopal Association at Yonkers N. Y., Dr. J. E. Price, presiding elder of the Methodist church said: "Religious tolerance is the first essential of Christianity. Differences of creed arise from various causes, but

DUAL CITIZENSHIP.

we should still love every man, no matter if he does differ from us in his theological views. We cannot turn our forces against each other. We must do better. I believed the twentieth century will see all of the churches of every creed brought together and fighting under the same banner for the evangelization of the entire world."

Justice Baldwin of the Connecticut Supreme Court, in an address at the United Congregational church at New Haven, October 14th, some few years ago, said, among other things: "It is full time for all Christian men to pull together in warfare with the bad in the world. Our differences are as nothing compared to the points on which we agree, and it will be the fault of the American Protestant if he does not welcome and solicit the support of Catholic churches on every question of ethics and morality."

At the two hundredth anniversary celebration of Christ Episcopal church at Oyster Bay, L. I., Sept. 9, 1906, President Roosevelt said in part:

"If it were not that in our villages and towns as they have grown up, the churches have grown in them, symbolizing the fact that there

"E PLURIBUS UNUM."

were among their foremost workers, men whose work was not for the things of the body but for the things of the soul, this would not be a nation to-day; because this country would not be an abode for civilized men if it were not true that we put our material civilization, our material prosperity as the base only upon which to build the superstructure of the higher spiritual life. We cannot continue as a Republic, we cannot rise to any true level of greatness unless that greatness is based upon and conditioned by a high and brave type of spiritual life. I do believe that the different creeds are in the essentials, in really vital things, coming closer and closer together all the time, because I think that they are grasping the fact that the way in which they can best serve the Lord is not by warring against one another but by joining hand in hand, by standing shoulder to shoulder in the great struggle against unrighteousness, in the great war for decency, for honesty, for clean living in the home no less than in the nation."

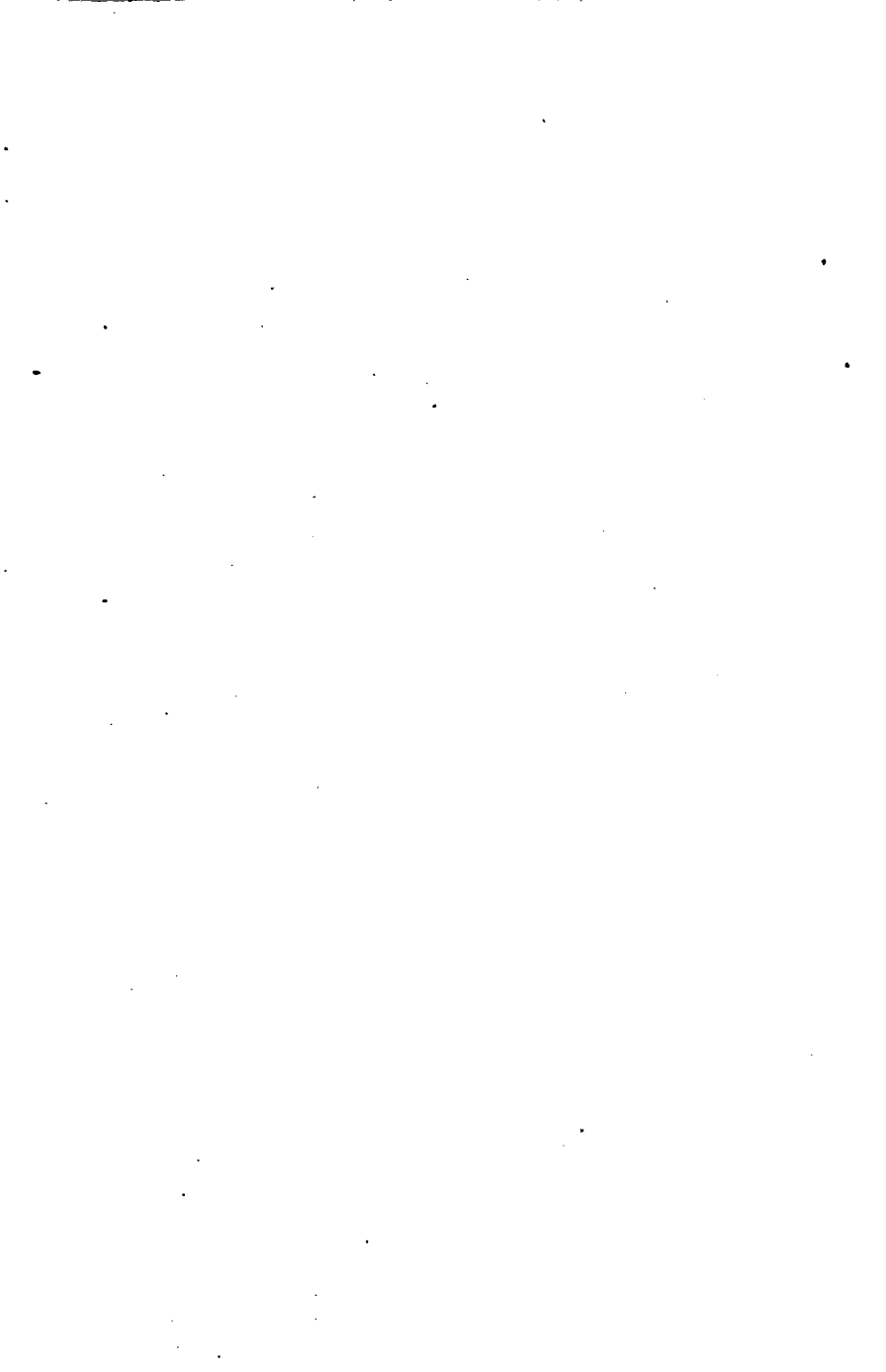
On the occasion of the illness of the late Sovereign Pontiff, Rev. Dr. H. G. Mendenhall, in the Presbyterian church, Perth Amboy, N. J., said:

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PRIEST

AND

PARSON

OR

LET US BE ONE

By

REV. JAMES H. FOGARTY



NEW YORK
CHRISTIAN PRESS ASSOCIATION
PUBLISHING COMPANY

26 BARCLAY STREET

1908

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REV. REMIGIUS LAFORT, S. T. L.

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Imprimatur.

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Archbishop of New York.

April 12th, 1908.

Imprimatur.

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Bishop of Fall River,

Mass.

April 17th, 1908.

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BY

REV. JAMES H. FOGARTY.

Dedication

TO THOSE NOBLE PROTESTANT SOULS WHO
HAVE TAKEN UP THE GREAT BATTLE WHICH
IS GOING TO END IN COMPREHENSIVE CHRIS-
TIAN FELLOWSHIP, MAY THEIR SHARE BE
OF THE HIGHEST MEASURE IN THE GLORY
AND HAPPINESS OF THE ISSUE

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PREFACE.

As the reader will discover there is very little of the author's self in this little volume which is confidently submitted to the public. It is made up mostly of material furnished by some of the most brilliant minds—in this fact lies its chief merit. We would that the arrangement and setting were of a more fitting character but we are comforted by the thought that the jewel retains its identity in any environment. The work as a whole is intended to deal with two great sentiments:—the one, "There is no place like the United States,"—the other, "There is no Church like the Catholic." It is our belief that these two sentiments are rapidly unifying and that shortly they will possess the land.

CONTENTS.

CHAPTER	PAGE
I. "E PLURIBUS UNUM".....	7
II. OUR WEAKNESS.....	17
III. REASSURANCES.....	21
IV. HAPPY OMENS.....	28
V. IN THE WAY.....	52
VI. SIGNS ON THE WAY.....	77
VII. RECAPITULATION.....	111
VIII. AS WE SEE.....	180
IX. FOUNDATION.....	158
X. OTHER VISIONS.....	167
XI. RETROSPECT.....	170
XII. LIFE-LINES.....	210
XIII. PARALLELS.....	259
XIV. OUR BELIEF.....	291
XV. THE TIDE.....	298
APPENDIX.....	308

PRIEST AND PARSON.

CHAPTER I.

"E PLURIBUS UNUM." *

THIS Republic of ours, known to the wide world by the caption above, is indeed a land of much and many and of prestige peerless. Her elements of greatness are the study of the mightiest minds. Her gigantic energies and manifold resources are suggestive of the immeasurable. Her struggles and her victories are the cardinal points which fix our course toward prosperous fortune. "Heir of all the ages in the foremost files of time," unrivalled, supreme commonwealth of freedom, "My Country 'Tis of Thee, I sing." Honor and glory to the immortal founders. Their wisdom and

* One out of many.

DUAL CITIZENSHIP.

their virtue is vindicated, fraternity and equality prevail as with giant strength our nation lifts on high the torch which lights to freemen's claims. The poet's happy dream! Aye, that too, mayhap, shall some day be realized:

“ O, this thy work, Republic! This thy health,
To prove man's birthright to a commonwealth:
To teach the people to be strong and wise,
Till armies, nations, nobles and royalties,
Are laid at rest with all their fears and hates;
Till Europe's thirteen Monarchies are States,
Without a barrier and without a throne,
Of one grand Federation like our own.”

What shall the twentieth century enfold?
What shall be the added glory of our country's record? If there can be any faith reposed in retrospective investigation, as a means of determining the possibilities of the future, surely the comparison of our present advantages with those of the past, can give but the most positive assurances of still wider development along those lines which have been conducive to our unparalleled achievement. Who will say that our anticipations are ungrounded, should we cherish the conviction of Cecil Rhodes, the Colossus of Africa; of Andrew

"E PLURIBUS UNUM."

Carnegie, the millionaire steel manufacturer; of Sir Hiram Maxim, the inventor of the Maxim gun; and also of W. T. Stead, editor of the Review of Reviews—a conviction some time since made public—that fifty years hence, the center of the English-speaking civilization of the world shall be our national capital, Washington, D. C.

Writing to the press in May, 1903, the distinguished United States Senator of New York, Chauncey M. Depew, thus declares himself concerning the future of the capital of our Empire State:

"In population, in opportunities for advanced study, in schools of art, music, law, medicine, theology, science, technology and manual training; in finance, industries and commerce, and all that goes to make a metropolitan and cosmopolitan city, New York will, in the next twenty years, become the foremost city of the world."

"Twenty years," says John Jacob Astor, about this same period, "will see this (New York) the financial and commercial center, as well as the most populous city of the world."

Some days later, the following despatch comes to us from across the sea: "Professor

DUAL CITIZENSHIP.

Ernest Von Halle, of the Berlin University, lecturing on trusts, says: "One of the most interesting things about the building up of American trusts, especially in their invasion of England, is that it was done largely with foreign money. More American bills were circulated in Europe than ever before. The United States is beginning to govern the world industrially by supplying the intelligence and organizing capacity, while the world supplied the capital."

We are not prepared, nor do we deem it necessary, to multiply particular testimony in order to demonstrate the grounds for the deep-seated optimism which obtains in regard to the present and future of our country. Whatever may be the justification of the prophetic views of those in position best equipped to judge, there is something clearly defined running through our whole civilization as naturally as our mighty streams of progress, which says: "There is no place like the United States." It does seem quite patent to all that at the present Americans find themselves at a stage which admits freely, even welcomes gladly the most extended information on all subjects affecting the life currents of their dis-

"E PLURIBUS UNUM."

tinctive identity and besides that they possess facilities and opportunities *for knowing* and *doing* over the past almost innumerable, almost inconceivable.

The very air we breathe seems charged with molecules of information which are daily developing minds, sharpening the powers of perception, enriching every faculty and promoting every national aspiration or ambition. Transportation, foreign and domestic, has to such an extent extended its scope, has so minimized the difficulties of national and international intercourse, and caters so generously to the masses, that the poorest are now inclined and able to verify for themselves the diversities of God's great creation, which formerly could be known only to the very few. Science peering into hitherto remote and hidden confines, with ever increasing energy, success and confidence is unfolding facts and solving problems which a century ago were not to be thought of, and which even in our day appear almost incredible. Literature, especially the press, is pouring out over our daily lives, in the most comprehensive manner and in the easiest terms, knowledge, which embraces everything that can be of interest or use to the human race. Our

DUAL CITIZENSHIP.

people are fully alive to the changed conditions. Americans are of the quickest to appreciate any improvement which may be of a nature capable of accelerating progressive effort and by no means slow to take advantage of it.

If what excels is to be found elsewhere than within the bounteous borders of our own land, we want it; we do not hesitate to seek it out, near or far; to purchase it, whether it be a piece of mechanism, a work of art, or whatever it may be, provided it embodies something that can aid in our advancement, and no prejudices however venerable can warp our candid verdict.

Not only are we reinforcing every energy that has contributed, or can contribute, to our fruitful civilization at home, but we are also attracting and uniting to ours the most powerful interests of foreign and distant nations, so that the masses, as well as the classes, outside our borders the world over to-day know us for our singular advantages. Our progress in the last century surpasses that of all nations and is the marvel of the civilized world. Quite naturally the students of history therefore are seeking to discover the limit of our destiny at the opening of the century. In view of our rapid phenomenal aggrandizement, we have

"E PLURIBUS UNUM."

reason to heed the most enthusiastic optimist as to our future. In contrasting the American of to-day with the American of a century ago, a clever critic recently said:

"The average American of one hundred years ago was barely able to read and write. He rarely saw and never read either book or newspaper. He knew a little theology and some politics, but he followed blindly his preacher and his betters. His speech was ignorant, his expression dull and lifeless, his mind torpid, groping in the thick fog of ignorance and superstition. The average American of to-day reads the newspapers and books. He does some thinking, is informed not only about what is going on in his town, but about his country and even to a certain extent about foreign affairs. His expression is alert, his mind is awake and active. While his speech is ungrammatical, his vocabulary is large and he knows the meaning of a multitude of words and forms opinions based upon a multitude of ideas. In information he is ahead of all but a few thousand Americans of one hundred years ago. In intelligence he is ahead of all but the most enlightened class of 1801."

In realizing the wondrous transformation

DUAL CITIZENSHIP.

which has taken place in the American nation and in the American as an individual, especially in recent years, it must be noted that the upbuilding of all that constitutes American character has been the work of no one race exclusively. What we are, is owing chiefly to the exiled children of England, Ireland, Germany and France. And while these particular races must be ever recognized at the different stages of our growth as the most conspicuous factors, the more we study and analyze the various departments of our multiplex development, the more evident becomes the fact that our national integrity of to-day owes some measure of gratitude to the peoples of almost every clime. When our history is more fully and more impartially written our heterogeneous character will assume more favorable and distinct outlines. The ties which unite us into a homogeneous whole shall be strengthened, and the fundamental principles of our constitution—the principles of fraternity and equality—shall become the more generally appreciated, the more emphatically operative, and more than ever indispensable to our national existence.

It is plainly observable, and most agreeable

"E PLURIBUS UNUM."

to state, that already the compilers and philosophers of our history are engaged in the earnest effort to do justice to all races according to the degree of their share in our country's welfare. May that liberality which has ever distinguished our nation from the cradle of its birth to this day never cease to prevail. May it expand with the years, drawing and blending into national fellowship the various races of men until the day of its fullest fruition, when racial lines shall have disappeared and the citizen of our republic, in the dignity of true manhood, shall be able to declare in honest pride: "I am an American citizen," without that contempt for the foreigner which characterized the pagan of old who could say: "I am a Roman citizen." Then shall the exile on touching our shores thrill and expand with the all-pervading "eternal spirit of the chainless mind, Liberty," and feeling at home from the start and recognizing the tributes of a grateful civilization to his Americanized countrymen, catch inspiration from the various examples of his kind that came in poverty and ignorance and rose to the highest excellence of American manhood and opulence. Then shall the world behold for the first time that perfection—in as

DUAL CITIZENSHIP.

far as civic government can be perfect—of our beloved land which looks upon all men as “free and equal” and which as no other nation proclaims, the brotherhood of races and the brotherhood of men. “E Pluribus Unum.”

CHAPTER II.

OUR WEAKNESS.

WHILE we Americans justly rejoice that our country occupies a superior place among the nations, and that every day is contributing wondrously to our possibilities in material things, we cannot close our eyes to the fact that in the spiritual welfare of our country, in the soulbuilding of our people, much is lacking, much is to be remedied, much is to be deplored. If we have answered promptly to the opportunities which have placed at our feet temporal gain, temporal enjoyment, temporal power—what the world calls the feast of life—we must confess that in answer to the invitation of the Master to His banquet, we have been more or less indifferent and many have turned away.

“A certain man made a great supper and invited many. And he sent his servant at supper time to say to them that were invited that they should come, for now all things are ready.

DUAL CITIZENSHIP.

And they began all at once to make excuse. The first said to him, 'I have bought a farm and I must needs go out and see it: I pray then, have me excused.' And another said 'I have bought five yoke of oxen and I go to try them: I pray thee, have me excused.' And another said: 'I have married a wife and therefore I cannot come.'"

We have indeed to a deplorable extent turned away from the superior to the inferior, from the eternal to the temporal. We have belittled that momentous admonition of the Master of Life and Death and of all: "What doth it profit a man to gain the whole world and lose his soul."

Alas, our Godless churches, our Godless schools, our Godless marriages, our Godless multitudes! When I say Godless churches, I mean those churches practically deserted or profaned by the preaching of secular questions by worldly, mind-proud clergymen; when I say Godless schools, I mean those schools where other knowledge is imparted than the knowledge of God; when I say Godless marriages, I mean such marriages as are regarded as mere bargains wherein virtue is discarded; when I say Godless multitudes, I mean the many who

"E PLURIBUS UNUM."

absolve themselves of all systematic observance of church authority.

In the very name of religion we have allowed bitter dissension, malevolent rivalries, insane bigotries and the most abominable injustices to estrange relations which all else promoted, which nothing else could mar, and in consequence, Christian sensibilities have been shocked unspeakably, and multitudes have been thereby scandalized beyond repair, and now they will neither see nor hear that which God requires. Had fraternity and equality moved us as the children of the one true God as these qualities quicken us as the loyal subjects of the greatest republic of Christendom; had we rendered to God the things that are God's as we render to Cæsar the things that were his; had we held as true in religious matters as well as in material affairs the axiom "In union there is strength," the curse of irreligion would not be to-day the blackest evil that stands between our country and her fullest glory; our confidence in the present and our hopes for the future would have still more assuring grounds than our self-inspection at this time affords, and long ere this perhaps we would have been able to say in truth as the illustrious United

DUAL CITIZENSHIP.

States Senator of Massachusetts a few years past said in trust: "The cord of our destiny is made up of many strands. That cord we hope and believe shall never be severed. The one principle which holds this nation together and which is expressed in the brief but comprehensive motto 'E Pluribus Unum' shall never fade. 'E Pluribus Unum' of many states, one nation—of many races, one people—of many creeds, one faith—of many bended knees, one family of God."

Heaven avert that it shall ever be ours to weep:

"Had I but served my God,
With half the zeal,
I served my King, He would not in mine age
Have left me naked to mine enemies."

CHAPTER III.

REASSURANCES.

WITHAL we can point to more than a multitude of illustrious models of American manhood whose acts have continuously stimulated virtue and right living; whose careers have never ceased to inculcate the dual responsibility of American citizenship, duty to God and duty to country; whose voices echoing from the vantage points of their triumphs, have spoken of faith in and submission to the eternal majesty. When the Father of Our Country had been chosen to the office of the Presidency of the United States, he thus addressed the Senate and House:

“No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of man more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by

DUAL CITIZENSHIP.

some token of providential agency. Since there is no truth more thoroughly established than that there exists in the economy and course of nature, an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and a magnanimous people, and the solid rewards of public prosperity and felicity. Since we ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained. I shall take my present leave, but not without resorting once more to the benignant parent of the human race in humble supplication, that since he has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness; so his Divine blessing may be equally conspicuous in the enlarged views, the temporal consultations and the wise measures on which the success of this government must depend."

When Charles Carroll of Carrollton, one of the signers of the Declaration of Independence,

"E PLURIBUS UNUM."

found himself at the close of his well rounded life of ninety-six years, he had this to say:

"I have been blessed with great wealth, prosperity and most of the good things which the world can bestow—public approbation, esteem, applause. But what I look back upon with the greatest satisfaction to myself is, that I have practiced the duties of my religion."

Roger B. Tawney, Chief Justice of the Supreme Court of the United States, at his eightieth year declared:

"When I count my years, I know that the close of my life cannot be distant and that my duty is to be ready to meet it when it comes. Most thankful I am that the reading, reflection, studies and experience of a long life have strengthened and confirmed my faith in the Catholic Church which has never ceased to teach her children how they should live and how they should die."

"Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time."

We can point again to times when our nation has been stirred to the very core by the prin-

DUAL CITIZENSHIP.

ciples of Christian virtue and given to the world unmistakable evidences of Christlike charity—when our nation's voice has thundered indignation and threatened opposition against the oppressors of the weak at home and abroad—when pre-eminently, and at times practically alone, she has stood as the Good Samaritan to suffering humanity. As evidence of what we say it is sufficient to call attention to the attitude of Americans towards the recently outraged Jews of Russia, which is but one of the many instances that might be recalled as emphatically demonstrative of our general Christian civilization.

Thus reads a despatch received from over the sea and dated St. Petersburg, June 1st, 1903:

“The American subscriptions for the relief of the sufferers of Kishineff, are gratefully acknowledged by the Jewish community, which recognizes that the United States has easily taken the lead both in material and moral sympathy.” The Jewish Journal, *Voshkod*, voiced the sentiment of the Jews thus:

“The ‘Land of the Dollar,’ as Europe terms America, has displayed more humanity toward the victims than Europe with all its vaunted idealism, though Europe was unusually gener-

"E PLURIBUS UNUM."

ous. American sympathy in this terrible crisis will render that country infinitely dear to our hearts."

His Eminence, the Cardinal-Archbishop of Baltimore said in May, 1903:

"In one century we have grown from three millions to sixty millions. We have grown up not as distinct, independent and conflicting communities, but as one corporate body, breathing the same atmosphere of freedom, governed by the same laws, enjoying the same political rights. I see in all this a wonderful manifestation of the humanizing and elevating influences of Christian civilization. We receive from abroad peoples of various nations, races and tongues, habits and temperament, who speedily become assimilated to the human mass, and who form our homogeneous society. What is the secret of our social stability and order? It results from wise laws, based on Christian principles which are the echo of God's eternal law. What is the cohesive power that makes us one body politic out of so many heterogeneous elements? It is the religion of Christ. We live as brothers because we recognize the brotherhood of humanity—one Father in Heaven, one origin, one destiny. Had our

DUAL CITIZENSHIP.

country been colonized, developed and ruled by races hostile to religion, we should seek in vain for the social order and civic blessings that we possess to-day."

I cannot conclude this chapter without quoting the timely and forceful words of the chief executive of our country, Theodore Roosevelt, addressed at the White House, Feb. 12, 1908, to the delegates of the general convention of the Religious Education Association: "I doubt if there is any lesson more essential to teach in an industrial democracy like ours, than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than in the things of the body, must in the long run entail misfortune, shortcoming, possible disaster upon our country. It is eminently right that we Americans should be proud of our material prosperity. It is eminently right that we should pride ourselves upon a widely diffused and exceedingly practical system of education. I believe in both, but neither will avail if something else is not added to the nation. The material prosperity is essential as a foundation and upon it must be built the superstructure of the higher and moral and spiritual life, for

"E PLURIBUS UNUM."

otherwise in itself the material prosperity will amount to but little. For with regard to education it is necessary that we should see that the children should be trained not merely in reading and writing, not merely in the elementary branches of learning strictly so defined, but trained industrially, trained adequately to meet the ever-increasing demands of the complex growth of our industrialism, trained agriculturally, trained in handicrafts, trained to be more efficient workers in every field of human activity. But they must be trained in more than that or the nation will ultimately go down. They must be trained in the elementary branches of righteousness; they must be trained so that it shall come naturally to them to abhor that which is evil or we never can see our democracy take the place which it must and shall take among the nations of the earth."

CHAPTER IV.

HAPPY OMENS.

Let it not be inferred that we stand appalled at the sight of our country's weakness. No, *never* shall it be written that our country's downfall was occasioned by religious divisions, religious warfare or religious decay. We hear just now the voices of the watchmen ringing out the warning in tones distinct and true. The darkness is lifting and it is enough that we are really discerning the points of peril. Religious leaders of every creed are rousing themselves for the sake of God as well as for the sake of country and they appear more than ever determined to profit by experience—to trust more to those liberal principles which have secured our material prosperity and less to those prejudices which have hitherto favored anything but peace and unity in spiritual effort. The American mind, mark it well, disciplined as it is by trial in all effort that goes

"E PLURIBUS UNUM."

to make up the material prosperity of the individual as well as the nation, *shall* be brought to heed the common Master in all that concerns the upbuilding of the spiritual life in citizen and nation. Already we can discern the opening of the way which in time will ultimately lead to the unification of liberty-loving, God-fearing American freemen in one faith under one Church and one God. In truth we are on the way and more advanced than many realize. Just now intelligent Protestants will not stand for any misrepresentation which hopes to stigmatize Catholic citizenship as disloyal or un-American and on the other hand intelligent Catholics see with clearer vision the noble generosity and Christian virtue of those Protestant forebears who, aided by their Catholic brethren, founded our country on the principles of Christian equity, justice and fraternity. Catholic and Protestant we have stood shoulder to shoulder from the beginning in love for and loyalty to the flag which symbolizes the rights, and liberties of American citizenship. On those pages which treasure the record of our country's career, the names of our co-religionists shall remain enshrined in golden haloes of immortality. Catholic and Protest-

DUAL CITIZENSHIP.

ant from our very childhood in our various walks of life, we have drunk in and assimilated the principles which make us one brotherhood of the one great household of American democracy with equal claim to the priceless heritage of American freedom. In the lurid glare and amid the din and smoke of battle, Catholic or Protestant, our conquering war-cry has been identical:

“ The Union forever—hurrah! boys, hurrah!
Down with the traitor,—up with the stars
And, we'll rally 'round the flag, boys,
We'll rally once again
Shouting the battle cry of freedom.”

January 31st, 1903, on the occasion of the acceptance of the statue of Charles Carroll of Carrollton, presented by Maryland to the Statuary Hall of the United States Capitol, the venerable Senator Hoar had this to say among other things:

“ Charles Carroll was a devout Catholic. He belonged to that church which preserved for mankind learning, literature and law through the gloomy centuries known as the Dark Ages. Yet it is the only denomination of Christians against which anything of bitterness, or bigotry seems to have survived amid the liberality

"E PLURIBUS UNUM."

of our enlightened day. The American Catholic in the early days laid the state which he founded on the eternal principle of religious toleration. The American Catholic did his full and noble share in winning the liberty and in framing the constitution of the country which he loves as we do, and which we love as he does. Let the statue of Charles Carroll, the great statesman of the Revolutionary day, the survivor of the most illustrious company of men that ever assembled on the face of the earth since the apostles, stand in yonder chamber with the statue of Père Marquette,* the discoverer, and with those of their peers of every state and of every faith, until time shall be no more."

A despatch to the Associated Press about this time said :

"In the presence of 50,000 people, Archbishop Farley laid the cornerstone of the Roman Catholic school of Our Lady of Good Counsel, in East Ninety-First Street, near First Avenue, to-day (April 26, 1903.) Following the address of the occasion, there was the raising of the stars and stripes by Captain Nelson Burr of the Twelfth Regiment. The New York

* Father Marquette, Jesuit Missionary Priest.

DUAL CITIZENSHIP.

Catholic Protectory band played the Star-Spangled Banner as the flag was raised and from rooftops, windows and crowded streets, 50,000 voices joined in singing the National anthem. Archbishop Farley lifted his mitre and applauded heartily as the banner reached the summit. In the silence which followed, the Archbishop thanked the Twelfth Regiment for its gift. He said 'In the name of the pastor of this parish and his co-workers, and the people of this congregation, I pledge you that the emblem which has just been raised above us will float over as true and loyal hearts as the stars and stripes ever protected. Whatever differences may lie between us on questions of education or other grounds, one thing unites us inseparably and that is devotion to our flag. Let an insult fall upon it, a menace threaten it from within or without, and all prejudice of race or creed or condition is forgotten, Catholic and Protestant, public schoolboy and parochial schoolboy, we are Americans.'"

The churches of every creed are recognizing that it is the duty of both Catholic and Protestant alike to join in the battle against bigotry such as has served so disastrously to bring Christian service into contempt and to strike

"E PLURIBUS UNUM."

in unison and in common cause, at anarchy, evil, or irreligion, whenever and wherever it threatens the sacred temple of American freedom. How much sweeter to-day than ever before those soul-stirring accents of the Protestant divine:

" My country 'tis of thee,
Sweet land of liberty,
Of thee I sing."

'And how much more eloquent those sentiments written by a Catholic divine some decades of years ago:—

" Born and reared up in this free country we have doted from our infancy on the glorious principles embodied in our noble declaration of independence, and in these cognate ones set forth in our matchless constitution. They have been the dream of our youth and the idol of our mature years."

In an address before the Churchman's Club of Providence, R. I., the eminent Protestant divine of Washington, D. C., Rev. Randolph H. McKim, D.D., voiced the feeling of many earnest Churchmen of our day when he declared: "I feel justified in assuming that the men of the twentieth century will not be satisfied with the multiplicity of sects which have

DUAL CITIZENSHIP.

prevailed during the nineteenth century. Instead of the voice of one Church we have a very babel of voices, a divided Christianity involving economic waste and weakness in attacking sin and vice. Men of the coming century will not be satisfied with a Church made by different hands than those of God."

From the pen of a well-known writer, we quote the following:

"It is now the conviction of an evolutionary science that the churches are coming together in one union, final and complete."

Rev. Dr. J. O. Wilson, a noted Protestant Methodist preacher of the West, said recently: "That Christ's Kingdom shall yet be universal and world-wide is not only the dream of the optimist but the confident faith of the Christian."

In May of 1903, Rev. James H. Ecob, addressing a convention of Unitarians at the Tremont Temple in Boston, said: "Protestantism has gone on dividing and subdividing till to-day we have the scandal of Christendom—hundreds of sects, sects of sects, ridiculous sects, even down to the Holy Rollers and the Hook-and-Eye Baptists who have done the button business some harm. But thanks to the

"E PLURIBUS UNUM."

God of human history, His great evolutionary process has been steadily at work discrediting and retiring the principal cause of division and at the same time disclosing more clearly and emphasizing into growing imperativeness the grounds and need of unity. The world must have religion. The Church has religion to give; therefore the Church must proceed at once to its business. It is the business of religion to unify. The denominations are to-day where the colonies were before the Federal union. Mother history took that group of colonies in hand and so exposed their weakness, so multiplied their common dangers, so enhanced their common greatness, that they were forced out of the pettiness, the isolation, the provincialism of colonial life into federation. In federation the denominations are asked to come just as they are and move up side by side; not to enter upon any negative process of giving up, but to enter upon the positive process of combining to secure that which shall be equally good to all. The Protestant Episcopal bishop of Minnesota, Whipple, thus speaks: "I believe our divisions are eating all faith out of the American people." And the Protestant president of Illinois College, Sturtevant, adds: "I affirm with awe and

DUAL CITIZENSHIP.

trembling that while the Church continues in her present divided condition she is a false witness to her Redeemer and Lord; she fatally misrepresents his principles and his kingdom to the millions He died to save."

President Faunce of Brown University, before the Twentieth Century Club of Boston, in an address on moral education said in part:

"I would like nothing better than to see under the auspices of the Twentieth Century club, or the National Educational Association a conference of fifteen such men as Edward Everett Hale, Doctor Patten and Archbishop Ireland, men who differ in their religious views, yet whose fairness of mind makes them universally respected, to outline a moral code in the schools which shall be a *modus vivendi*, and which would not involve the slightest surrender of the theological ideas of either. We must do something to get together."

We quote from the public press of April 27, 1903:

"The meeting of the committee from the Congregational, Methodist Protestant United Brethren just closed in Pittsburgh, Pa., will go down in the religious history of America as one of the most remarkable gatherings ever

"E PLURIBUS UNUM."

held. The result of the meeting, the recommendation of the formation of a national council of united churches with which the Congregational, Methodist, Protestant, and United Brethren churches will be affiliated is a long step toward that organic union which is the purpose of leaders in the bodies named. It is said by church leaders of all denominations that the action of the Pittsburgh meeting cannot fail to stimulate the idea of church union that now pervades religious bodies."

At the Second Presbyterian church of Pittsburgh, Rev. S. Edward Young, the pastor, addressing his congregation June 1st, 1902, said:

"Surely the time has come when Catholics and Protestants should quit hating each other for the love of God. Let there be no strife except to surpass each other in doing good. The serious issue is not now between Catholics and non-Catholics, but between religion and no religion."

In an address at the annual banquet of St. Andrew's Episcopal Association at Yonkers N. Y., Dr. J. E. Price, presiding elder of the Methodist church said: "Religious tolerance is the first essential of Christianity. Differences of creed arise from various causes, but

DUAL CITIZENSHIP.

we should still love every man, no matter if he does differ from us in his theological views. We cannot turn our forces against each other. We must do better. I believed the twentieth century will see all of the churches of every creed brought together and fighting under the same banner for the evangelization of the entire world."

Justice Baldwin of the Connecticut Supreme Court, in an address at the United Congregational church at New Haven, October 14th, some few years ago, said, among other things: "It is full time for all Christian men to pull together in warfare with the bad in the world. Our differences are as nothing compared to the points on which we agree, and it will be the fault of the American Protestant if he does not welcome and solicit the support of Catholic churches on every question of ethics and morality."

At the two hundredth anniversary celebration of Christ Episcopal church at Oyster Bay, L. I., Sept. 9, 1906, President Roosevelt said in part:

"If it were not that in our villages and towns as they have grown up, the churches have grown in them, symbolizing the fact that there

"E PLURIBUS UNUM."

were among their foremost workers, men whose work was not for the things of the body but for the things of the soul, this would not be a nation to-day; because this country would not be an abode for civilized men if it were not true that we put our material civilization, our material prosperity as the base only upon which to build the superstructure of the higher spiritual life. We cannot continue as a Republic, we cannot rise to any true level of greatness unless that greatness is based upon and conditioned by a high and brave type of spiritual life. I do believe that the different creeds are in the essentials, in really vital things, coming closer and closer together all the time, because I think that they are grasping the fact that the way in which they can best serve the Lord is not by warring against one another but by joining hand in hand, by standing shoulder to shoulder in the great struggle against unrighteousness, in the great war for decency, for honesty, for clean living in the home no less than in the nation."

On the occasion of the illness of the late Sovereign Pontiff, Rev. Dr. H. G. Mendenhall, in the Presbyterian church, Perth Amboy, N. J., said:

DUAL CITIZENSHIP.

"The eyes of the universe have been turned toward the Vatican in Rome, as that distinguished man who is the earthly spiritual father of the millions of worshippers has made his long battle against death; and anxiously have men of all faiths and of no religious creeds read the bulletins which have told of the eclipse creeping nearer and nearer to his sunset.
* * * * He has striven not to widen religious breaches, but to heal them, not to stir up strife but to allay it; what has been the result? The Roman Catholic and the Protestant Churches are closer together than they have ever been since the separation four hundred years ago. The differences which were so marked then have almost vanished. This new century has witnessed a union for moral power which we trust will increase in glory until we can all see face to face in those questions which have to do with man's uplifting and happiness. Much as we may differ on points of religious controversy, we all must admire the glorious public record of this man who has done so much for the advancement of his people throughout the world. To them he has indeed become the Holy Father. With an astute mind, with far-reaching purposes, with a searching

"E PLURIBUS UNUM."

vision, he has been the equal of all the statesmen with whom he has come in contact and to the advantage of his Church. He has enabled us Protestants to look with more tolerance and good-will upon this Church and to see in its members brothers like ourselves who are reaching out for the best and highest and truest aims in life. After all we are one. The Christ which is the hope of our lives is the inspiration of theirs, and the blood that cleans our souls from sin is the same precious blood that saves them. We do not know but that in the clashing of interests in the world this great Church may come to our aid to help us save the land which we love so much. This we do know, that in regard for this old book, Leo has given us to know that his Church believes in the infallible Bible as the word of God—and allows no unholy hand to tamper with its truths. In the sanctity and purity of the home he has allowed no bending from rigid laws of the New Testament times and we honor and revere him for it. * * * * The great men, the noble men who are the world's rulers lift their hats as he passed on to the house of sepulchre. And he will take his place in history as one of the greatest leaders the Church has had. * * * *

DUAL CITIZENSHIP.

Upon the sick bed of the Pope may I put my flowers and to the Catholics of this city who have been burdened with grief at the illness of the Holy Father, may I extend my sincerest sympathy and mingle my tears with theirs. In business, in social life, we are one. May we not come closer in those high religious ideals which benefit the race and seem to uplift our city. Differ as we may in doctrine and in practice, in belief and in worship, there is one thing makes us one—we are children of one common father --and we were in Church life all one years ago. Who knows but that we may see in clearer vision the dear Christ in coming years and the devout Catholic and Protestant will cling to the same Christ?"

On the same occasion, Justice David Brewer of the United States Supreme Court, said: "The great heart of the world—Protestant as well as Catholic—goes out in sympathy to the grand old man, now in his ninety-fourth year, as he makes his fight for life and health. This expression is significant. It is not simply a feeling created by the illness of the Pope. It is a feeling of unity of interests which has been growing for years and it simply finds expres-

"E PLURIBUS UNUM."

sion in sympathy for the Pope, who, as head of the Church, a great and powerful organization, working for the betterment of the world, is a friend and more or less a leader of all good people. It is the grandeur of the spirit of neighborliness."

The Boston Christian Unitarian Register thus views the issue:

"Out of all the diversities and controversies concerning religion in our time, an issue is slowly emerging, which will make all other questions seem unimportant. Is any religion given by divine revelation and supernatural authority? If so, which religion has been so given: what are its credentials and what is its authority? When it comes to the final test, there is no escape from the most extreme position of the Catholic Church or a total rejection of it. Revealed religion is infallible, if God knows the truth and how to tell it. A religion given by supernatural authority is not to be neglected or resisted. It has the right to command the allegiance of every human being. Outside of this religion there is no truth that can be set over against it and beyond its jurisdiction no human being has the right to live, or living, to choose his own course of action.

DUAL CITIZENSHIP.

Under the claim of supernatural authority there can be no room for doubt; there can be no liberalism and no liberty. There never has been a time in the history of the world when this question could clear itself of all the accidents of tradition and belief: but the time is at hand when the churches and the theologians must decide whether religious truth is to be sought as all other truth is, and its authority be that which all truth possesses, or whether it is to be received as a gift to which nothing can be added, and from which nothing can be subtracted."

In 1894, Leo XIII, then the great leader of the greatest Church of Christendom, raised his voice in behalf of religious unity, and as this holy, venerable and enlightened pontiff, the successor of Peter, filled the world with the tenderest accents of loving solicitude for the holy keeping and eternal welfare of all peoples the world hearkened. Every Catholic pulpit in cathedral and chapel throughout America, throughout Europe, throughout Christian civilization, echoed and re-echoed his thought and Catholic and Protestant alike, here as elsewhere, again were reminded that there is "one faith, one baptism, one God and Father of all."

"E PLURIBUS UNUM."

He said in part: "We feel drawn to follow the example of our Redeemer and Master, Jesus Christ, who, when about to return to Heaven, implored of God, His Father, in earnest prayer, that his disciples and followers should be of one mind and one heart: 'I pray * * * * that they all may be one as thou Father in me and I in Thee; that they also may be one in us.' And as this divine prayer and supplication does not include only the souls who then believed in Jesus Christ, but also every one of those who were henceforth to believe in Him, this prayer holds out to us no indifferent reason for confidently expressing our hopes, and for making all possible endeavors in order that men of every race and clime should be called and moved to embrace the unity of divine faith. * * * * Do Thou above all, O Saviour and Father of Mankind, Jesus Christ, hasten and do not delay to bring about what Thou didst once promise to do—that when lifted up from the earth Thou wouldst draw all things to Thyself. Come then at last and manifest Thyself to the immense multitude of souls who have not felt as yet the ineffable blessings which Thou hast earned for men with Thy blood; rouse those who are sitting in darkness

DUAL CITIZENSHIP.

and in the shadow of death, that, enlightened by the rays of Thy wisdom and virtue in Thee and by Thee 'they may be made perfect in one.' * * * * Therefore our mouth is open to you all of Greek or other Oriental rites who are separated from the Catholic Church. We earnestly desire that each and every one of you should meditate upon the words so full of gravity and love, addressed by Bessarion to your forefathers: 'What answer shall we give to God when he comes to ask why we have separated from our brethren:—to Him Who, to unite us and bring us into one fold, came down from Heaven, was incarnate and was crucified? What will our defense be in the eyes of posterity? O! my venerable fathers, we must not suffer this to be, we must not entertain this thought, we must not thus so ill provide for ourselves and for our brethren.' * * * * With no less affection do we now look upon the nations who at a more recent date were separated from the Roman Church by an extraordinary revolution of things and circumstances. Let them forget the various events of times gone by, let them raise their thoughts far above all that is human, and seeking only truth and salvation reflect within their hearts upon the

Church as it was constituted by Christ. If they will but compare that Church with their own communions and consider what the actual state of religion is in these, they will easily acknowledge that, forgetful of their early history, they have drifted away on many and important points into the novelty of various errors; nor will they deny that of what may be called the patrimony of truth which the authors of these innovations carried away with them in their desertion there now scarcely remains to them any article of belief that is really certain and supported by authority. Nay, more, things have already come to such a pass that many do not even hesitate to root up the very foundation upon which alone rests all religion and the hope of men to wit, the divine nature of Jesus Christ our Saviour. And again, whereas formerly they used to assert that the books of the Old and the New Testament were written under the inspiration of God, they now deny them that authority; this indeed was an inevitable consequence when they granted to all the right of private interpretation. Hence, too, the acceptance of the individual conscience as the sole guide and rule of conduct to the exclusion of any other; hence those conflicting

DUAL CITIZENSHIP.

opinions and numerous sects that fall away so often into the doctrines of naturalism and rationalism. Therefore is it, that having lost all hope of an agreement in their persuasions they now proclaim and recommend a union of brotherly love. And rightly, too, no doubt, for we should all be united by the bond of mutual charity. Our Lord Jesus Christ enjoined it most emphatically and wished that this love of one another should be the mark of His disciples. But how can hearts be united in perfect charity where minds do not agree in faith? * * * *
To you, our brethren, who for three centuries and more differ from us on Christian faith; and to you all likewise, who in later times, for any reason whatsoever, have turned away from us, 'let us all meet in the unity of faith and of the knowledge of the Son of God.' Suffer that we should invite you to the unity which has ever existed in the Catholic Church and can never fail; suffer that we should lovingly hold out our hand to you. The Church, as the common mother of all, has long been calling you back to her; the Catholics of the world await you with brotherly love, that you may render holy worship to God together with us, united in perfect charity by the profession of one gospel, one

"E PLURIBUS UNUM."

faith and one hope. * * * * Let us one and all, then, for the sake of the common welfare labor with equal assiduity to restore the ancient concord. In order to bring about this concord and spread abroad the benefits of the Christian revelation the present is the most seasonable time, for never before have the sentiments of Christian brotherhood penetrated so deeply into the souls of men and never in any age has man been seen to seek out his fellow men more eagerly in order to know them better and to help them. * * * * We are well aware of the long labors involved in the restoration of that order of things. We desire, and it may be that there are those who consider that we are far too sanguine and look for things that are rather to be wished for than expected. But we unhesitatingly place all our hope and confidence in the Saviour of mankind, Jesus Christ, well remembering what great things have been achieved in times past by the folly of the cross and its preaching to the astonishment and confusion of the wisdom of the world * * * * May God, who is rich in mercy and in Whose power are the times and moment, grant our wishes and desires and in His great goodness hasten the fulfilment of that

DUAL CITIZENSHIP.

divine promise of Jesus Christ; 'there will be one fold and one shepherd.'"

The voice of the Prisoner of the Vatican was not in vain. It softened hardened hearts and humbled proud minds. It reached the distant prodigal and souls went back through time and looked again upon Jesus, the loving Saviour of mankind thus in prayer:

"Father, the hour is come, glorify Thy son that Thy son may be glorified. As Thou hast given Him power over all flesh that He may give eternal life to all whom Thou hast given Him. Now this is eternal life; that they may know Thee, the only true God, and Jesus Christ whom Thou has sent * * * * Holy Father, keep them in Thy name whom Thou hast given Me; that they may be one as We also are * * * * Sanctify them in truth. Thy word is truth and not for them only do I pray but for them also who through their word shall believe in Me. That they all may be one as Thou Father in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me I have given to them; that they may be one as We also are One. I in

"E PLURIBUS UNUM."

them and Thou in Me: that they may be made perfect in one and that the world may know that Thou hast sent Me and hast loved them as Thou also hast loved Me." St. John, xvii.

CHAPTER V.

IN THE WAY.

Lead kindly light amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home,
Lead thou me on
I was not ever thus nor prayed that thou
Should lead me on.
I loved to choose and see my path but now
Lead thou me on
I loved the garish day and spite of fears,
Pride ruled my will: remember not past years.

Little did George III and his proud minions imagine that within the hearts and minds of the feeble American colonists there dwelt those elements which in time were destined to amalgamate and thus co-operate as to effect the union which now constitutes the great American Republic. How little, too, did the savage hordes of Pagan Europe suspect that the denizens of the catacombs would one day emerge from their hiding-places and succeed in unify-

"E PLURIBUS UNUM."

ing the diversified peoples of a whole continent into one great Catholic empire. Standing at those heights where tiny currents born of melting snows commingle, one is scarcely apt to think that these are indeed the sources of that mighty, majestic, and irresistible river that swells through the valley below. When from the distant plain, the traveler views the snow-capped mountain whose peaks are shrouded by the descending and encircling clouds, the passage to the heights seems but a foolish thought; but let him gain the summit of the foot-hills, how changed the scene; the clouds have lifted, the topmost points descended—and pressing onward, his face upturned, he stands at last on high, the task accomplished, which when first attempted, seemed all beyond his power.

“ Brother, when you feel down-hearted
And the world is going wrong,
And your hopes seem all departed
And your heart has lost its song
When, the sudden storm, despoiling
All your labor to attain,
Makes the weary years of toiling
Up the mountain seem in vain,”
Still, my brother, struggle towards
That far beacon on the hight,
For the odds which weaken cowards
Only nerve the brave to fight;”

DUAL CITIZENSHIP.

To-day there is no bewildering phenomenon in the fact so well stated by the distinguished Archbishop of Boston some few days past: "In April, 1808, New England was detached from the primordial See of North America, and Boston was raised to the dignity and distinction of a separate Episcopal See, suffragant still to the mother see of Baltimore, but having its own center of jurisdiction and authority in this, our beloved city. From that day the history of its progress is a story so replete with special blessings from the hand of God that to-day it is hard to realize that in 100 years the missionary district with its four priests, its two churches, and its population of 1,000 * * * has grown by leaps and bounds into a province, the territory of which remains the same as that of the first see, but with seven bishops, over 1,100 churches and more than 2,000,000 people."

How suggestive, too, and for many how encouraging, the statement, concise and clear, recently issued by the distinguished Archbishop of New York: "The history of the See shows that we had about 15,000 Catholics in New York and New Jersey in 1808. There were four or five priests, one church—St Peter's in Barclay street—and one parochial school. Since

"E PLURIBUS UNUM."

then the Church has grown more rapidly than the population of the United States. The 15,000 members of the Church in 1808 have grown to 3,000,000. Since then the diocese, which was one See, has been divided into nine dioceses, and there are about 2,500 priests and a proportionate number of churches and schools."

We would fain confine ourselves to those happy voices, resonant with fraternal love, that give us joy and hope in our mutual desire for the fullest realization of Christian unity. But there are others to whom the issue is less clear—who must not be blamed in their failure to discern as the optimist. They may hail the light that cheers with accents as warm as ours but they cannot easily turn away from what the light reveals here and there below. They see the difficulties on every side that check and dishearten—these difficulties, they hold, must not be overlooked—they must be known—they must be considered if they are to be overcome. They see the furrows of desolation that speak of memories that are lasting and the ruins, too, that house the specters of other failures. Let us hear them. Who knows but that they, too, may do efficient service in the shaping of our

DUAL CITIZENSHIP.

judgment. They are not such as men call pessimists on the whole. When the prospect opens fairly to their vision, they, too, can warm up in enthusiastic exaltation, even while they tell of painful facts.

President Elliot of Harvard University some time ago thus observes in the Protestant *Independent*:

"It is supposed that in the American population, two out of three persons are not really members of any church. A considerable proportion of the unchurched population has found some substitute for a church in the mutual benefit societies, the lodges of Odd Fellows, Masons, Knights Templar, Knights of Pythias and the Granges. Many of these secret associations have some form of mutual insurance as their real bond—insurance against sickness, accident, burial expenses or death: some are temperance societies and some are intended to promote the interests of special occupations, like farming, for example. Nearly all of them have a social object and many of them have from time to time political and industrial objects. These societies enlist many millions of American men and

"E PLURIBUS UNUM."

women and answer for their members some of the objects which formerly the Church alone answered."

In one of our large cities adjacent to Boston a scholarly minister addressed his hearers thus on church attendance about the same time:

"From almost every quarter there is going up a cry of distress. Audiences are small, the incomes of churches are reduced and vestries are but half-filled in the evening, while thousands are upon the streets or having the social hour at home. * * * * Having robbed the Bible of its doctrines as the Book of Life and as a revelation from God, we have robbed it of its powers. Having set our own imaginations and speculations higher than the Book, we have undertaken to carry on the conquest of the world with our own feeble and limited forces. We have forgotten in our speculations that the Bible is the 'Book of Life.'"

Rev. Edward William Osborne of Boston, on Nov. 20, 1902, before the Churchmen's Club, in one of our large cities, said:

"Sunday is being superseded by a business day, setting aside religion one side and recreation on the other. Sunday bicycle riding has

DUAL CITIZENSHIP.

had a tendency to decrease church attendance. I feel that Sunday is practically going, if not already gone, and it is already gone in theory."

One of the most influential pastors of cultured Boston, also said recently:

"The Church has reversed the policy of the early Church which was to go where the need was greatest and the most help could be given. The modern Church flees from the increasing needs of humanity and seeks communities where it can derive the largest social and financial support. The Church is too often these days a suppliant at the feet of the prosperous world, seeking the world's wealth and influence, that it may be rich and increase in goods."

From Chicago we note the words of a prominent Baptist divine:

"The boulevards, the clubs and theatres are more attractive to the people than their churches. The ministers of the churches do not preach the gospel; they talk about politics or any other old thing. Nowadays most anything the Protestant clergyman preaches about on Sunday may be read in the morning papers; therefore there are no Protestant congregations."

In a sermon preached in St. Stephen's Church

"E PLURIBUS UNUM."

of Providence, R. I., Sunday, Feb. 7, 1903, Rev. Dr. Fiske thus spoke:

"One of the things which troubles humanity at present, and is a real misfortune, is a lack of reverence. The key of worship has been mislaid or lost. We have and ought to have great searchings of heart as we note the desecration of the Lord's Day. The secularization of Sunday, the great multitudes who live apart and utterly alienate to the worship of God. Where worship decays and perisheth, there we may look for some deterioration in the character and manners of the people. Loss of worship shakes the foundations of social order, for it is a blow at the empire of the fear of God."

A few years past at Tremont Temple in the course of a meeting composed of ministers of different denominations, Rev. Dr. Henson, pastor of Tremont Temple, discussing the future of the Church, observed: "The ministers are called reverend, but that is about as far as the reverence for them goes. To be sure they are treated with a certain sort of consideration and courtesy, but the old-time reverence is missing. The day of the Puritan is gone and a lot of people seem to be glad of it. The American Sabbath is fast losing its distinctive character

DUAL CITIZENSHIP.

and the reverence of the house of God seems to be fading out. While in many churches there is a dress parade on Sunday, the pastor looks down from the pulpit at a scattering few. He is forced to resort to stereopticon pictures and sacred concerts to keep up the interest. * * * * A peculiar conception of the Church is prominent in these latter days. The preachers, like fakirs at a Midway Plaisance, are supposed to stand out to entice the people in."

An extract from the Boston Herald, March 26th, 1908; under the caption "Church for Smokers with Moving Pictures," says:

"*Atlantic City*, March 26.—Religious services exclusively for men in which the congregation will be privileged to smoke and divest itself of coat and collar is an innovation planned by the Rev. Sydney Goodman, assistant rector of the Episcopal Church of the Ascension.

"The church for men is to be conducted in the new parish hall which has seating capacity for 350 persons. Services are to be held immediately after the regular Sunday evening service. A moving picture show will afford entertainment."

"E PLURIBUS UNUM."

"Church to Check Babies," Boston Herald, March 1908.

"Hartford, Conn., March 27.—Salvation and soothing syrup will go hand in hand, if the plan of the Memorial Baptist Church meets with the success which its originality deserves. The deacons of the church have noticed a falling off in the number of married women who attend service, care of babies in almost every instance being given as the cause. With the approval of a majority of the congregation the church has now decided to open a baby bureau where the infants may be checked while the mother gets divine consolation.

"'Come and bring the babies with you We'll see that they get the best of care and that you get the right ones back.'

"This is, in substance, the invitation that has been sent to every woman of family in the congregation. Fond papas, who have had to do a little road work with the baby, if the mothers did take a chance on leaving the dears to their care, are considering the advisability of holding a mass meeting to publicly congratulate the deacons on the splendid idea.

"It has been decided that the 'bawl' room shall be in a remote part of the basement, where

DUAL CITIZENSHIP.

the youngsters can turn on the lung power without disturbing the worshippers overhead. On presenting her baby at the door, each mother will receive a check, the duplicate of which will be attached to little Tommy or Nellie, as the case may be. The women of the congregation will take turns presiding over the safety pin section, and a philanthropic old gentleman has promised to supply the new department with plenty of fresh milk and rubber hose.

“‘It will work splendidly,’ said a maiden lady, “unless those children get quarrelling and pull the identification tags off each other. Then think of the job we would have sorting them out!’”

A press despatch about this time reads thus:

“One of the problems confronting Protestant churches to-day is how to provide employment for clergymen who are without employment. The lists of ministers out of a ‘job’ is usually kept at the headquarters of the different denominations which can be drawn upon from time to time when vacancies occur in the pulpits. It is estimated that there must be 100 or 200 clergymen in Massachusetts to-day who cannot get churches. Unloubtedly some of

"E PLURIBUS UNUM."

these find it difficult to get along, but the majority manage to obtain work in other quarters to maintain themselves and families until they can get a regular church."

"We have in our office constant knowledge of the straitened financial conditions in which many of our brethren in the ministry are placed," said Rev. Charles B. Rice, Secretary of the Congregational Board of Pastoral Supply, in his last annual report. "This is a most painful feature of our work. We do most earnestly whatever we can in relief: but the difficulties of the general situation are too great * * * * The men above middle age are the ones who find it most difficult to get pastorates, as a rule. The demand is for young men. Some of the churches are rather fastidious, too, and prefer to remain without a settled pastor until they can get just exactly the man they want."

Under the heading, "A Dearth of Ministers," the New York World of Dec. 5, 1904, says:

"A great lack of clergymen exists in some religious bodies. So few young men are entering the seminaries to study for the ministry that prominent religious educators fear there will be many vacant pulpits in a few years. To

DUAL CITIZENSHIP.

discuss this danger and to devise means to avert it, twenty-five leading religious educators met at the Manhattan Hotel last Monday.

"At the gathering were the heads of Drew (Methodist), Union (Protestant), Yale and Hartford (Congregational), and New Brunswick (Reformed) Seminaries; Professor Roper, of the Episcopal General Seminary; Bishop Coadjutor D. H. Greer, of the Episcopal Diocese of New York, Bishop Charles H. Fowler, of the Methodist Church; the Rev. Drs. Lyman Abbott and J. H. Buckley, editors of religious periodicals; the Rev. Drs. W. S. Rainsford, J. Ross Stevenson, D. Sage Mackay and W. C. Bitting, prominent New York pastors in several of the foremost religious bodies.

"The meeting was a closed one. The discussion was academic largely. A permanent organization was sought and is hoped for. It was developed that the dearth of clergymen exists not in the great cities but in the country. An instance of this was cited at the meeting. A young pastor recently resigned from a New York parish with none other in view. Within a week he had been approached by four churches in an up-State county, all of whom

"E PLURIBUS UNUM."

wanted him for pastor. They offered all sorts of inducements, each church in a way outbidding the others for him. He is still considering the calls, and also another in New York, which is only as an assistant, and pays less in actual cash than any of the others. But it is in New York.

"Three chief causes of the lack of ministers were mentioned at the meeting. The great opportunities in business, the decay of home religion and the fact that the minister no longer holds the position he once held, is no more the centre of religious and other instruction in the community."

A despatch to The Associated Press, dated March 29, 1903, from Lincoln, Neb., says:

"Prosperity in the West has induced many odd complications, but perhaps the most curious was that uncovered this week when a meeting of Congregationalists was held for the purpose of devising means to supply the abandoned pulpits in the State. Reports made at the meeting showed that the increase in salaries and wages in industrial occupations, coupled with the opportunities of achieving independence in agricultural and professional life, has induced many newly appointed ministers to resign their

DUAL CITIZENSHIP.

charges and enter other fields of labor. The vacant pulpits in this one Church numbered thirty-two in Nebraska. Of these four are in county-seat towns; twenty-four have houses of worship and eleven parsonages in addition. The conditions have been steadily growing worse for several years."

The despatch continues: "Similar conditions are reported in the Baptist and Methodist churches. The trouble is ascribed by the ministers to the fact that they are too poorly paid. The old-time minister of the rural regions who was willing to suffer and to beg, has few successors nowadays in the West. Most of the new recruits come from the East, and if they do not succeed in their ambitions to get an appointment in a church in one of the large cities, they forsake religion for some other occupation."

In an address which was the feature of the fourth annual meeting of the Baptist Social Union of New York, Russell H. Conwell, D.D. pastor of the Baptist Temple of Philadelphia, has declared that modern churches are dying slowly but surely because of indifference of pastors and congregations.

"The modern Christian Church," he said,

"E PLURIBUS UNUM."

"is becoming submerged because of laxity. Pastors are growing indifferent and congregations are all the time becoming smaller. There are too many movements, too many offshoots and differing phases of creed. The result is that the parent church is dying. The only reason that the young man goes to church nowadays is because he knows that his best girl is there.

"The Y. M. C. A. is more prosperous than the church, because it is made attractive with its books and gymnasiums with a Christian spirit. With hospitals and colleges the sectarian spirit is waning. Men who make large endowments, as a rule, stipulate that the institutions they help shall be non-sectarian. If the Church is to live we must come back to the first teachings of Christ."

Rev. John E. H. Simpson of Portland, Ore., June of 1903, writes:

"Clergymen (Episcopalian) are ordained and commissioned and then left to pick up a living as vestries are good-natured or as ladies' guilds are loyal. People give for the support of their own clergyman, or their organist, or sexton, rather than for the support of the Gospel. Theoretically the clergyman is the authorita-

DUAL CITIZENSHIP.

tive head of the congregation ; actually he is its hired man, to be directed, petted, scolded, tolerated, persecuted, retained or got rid of at the sweet will of those who pay."

The Reverend Simpson contends and proves that the Episcopal Church as an organization is in a chaotic condition. A special to the World from Cincinnati, Nov. 24, 1902, says :

"A unique sort of Bible class will be organized at the Vine Street Congregational Church next Sunday by the Rev. Herbert S. Bigelow, recent Democratic candidate for Secretary of State. He said: 'Bible classes usually study the Bible with preconceived and prejudiced views of what the book contains. If they read in it something that does not agree with their reason, they warp their reason and accept the Bible's statements without question as the word of God. We, on the other hand, propose in this church to study the Bible just as we study any other book, say like Shakespeare or the Koran or works of Ruskin, taking each thought for what it is worth and admitting its literary qualities.'"

From Cleveland, Dec. 11, 1901, a despatch to The Associated Press says :

"E PLURIBUS UNUM."

"The Cleveland Presbytery to-day considered the decreasing attendance at the church. Eminent ministers declared that they had sought to increase attendance by preaching sermons of popular interest. This proved effectual for a time, but had ceased to do so."

One of our newspapers of national repute and influence, and if anything, Protestant, said editorially:

"Pulpit sensationalism is a real evil and some recent devices on the part of clergymen to attract attention deserves the severest reprobation. One man preaches in a red robe; another illustrates Bible truths by electricity; another has a roof garden in summer; another offers a gold dollar to every mother who has a child baptized. This is degradation of religion. Men who practice such means of building up congregations will find that their work is anything but permanent and that when the novelty is over the hearers will melt away. If respect for religion ever disappears it will be by reason of those who adopt such tactics."

The same journal again complains:

"The local clergyman of sensational proclivities who complains because the newspapers do

DUAL CITIZENSHIP.

not give space to re-echoing pulpit thoughts has apparently not noted that so much of the pulpit thought, at least in those churches where experimental thinking is substituted for the conclusions of ancient worship, is itself an echo of newspaper thought that to repeat it would be an unendurable imposition on the patience of busy readers who themselves are quite capable of doing some thinking on their own account and need the service of the pulpit mainly to assist them in more reverential duties."

"Recently," says the New York Christian Advocate, "we took up the program of an evangelist who had been preaching some time in a place and had come to the last week. The subject for the first evening was "The devil's game;" the second, "Get off the porch;" the third, "Saved in an army barracks;" the fourth, "Some fellows who had snakes;" the fifth, "A costly plate of beans;" the sixth, "Lessons from a homely man's face;" the seventh (to men only), "God's locomotives;" the eighth (to women only), "How to move in the best society;" the ninth, "The sweetest story ever told." So far as we can ascertain not a soul was converted, nor a soul joined the church in all those meetings:

"E PLURIBUS UNUM."

One of the most reliable newspapers of New York, a short time ago, said :

"It is a matter of open and undenied report that the rector of a prominent institutional church in this city has spoken sneeringly of the holy apostles, scoffed at the doctrine of hell and taught his hearers to dis-sanctify their Bibles to the level of profane writers, such as Kipling. Yet he holds his pulpit undisturbed." In a letter to one of the leading newspapers of Boston, a well-known writer remarks :

"I class among the bad parsons the notoriety hunters, the self-seekers, the toadies to wealth and station. Of these New York, like every section of the land, has its full proportion. They talk sensationalism on Sunday and their pictures and stuff are printed on Monday. They make rash assertions, meddle with public affairs and stir up more mischief and hatred than any other class of men."

Josh Wink in the *Baltimore American* has this to say :

"The truly modern preacher
Discusses every fad
That comes to public notice
If it be good or bad.

DUAL CITIZENSHIP.

He speaks with graceful accent
On 'Should Our Hair be Dyed',
Or tells his congregation
The proper way to ride.
He wails the curse of checkers
Or why we leave the farm
But none has used this topic
Turn in a fire alarm.
He talks on modern writers
Or can our votes be bought
And sometimes he's just lovely
On thoughtfulness of thought.
Some day an innovation
Will suddenly be sprung
Some conscientious preacher
Will turn his silver tongue
To words of hope and heaven
And grace his voice will fill
And we'll get more religion
And less of vaudeville."

Some months ago the London *Church Times* published the following observations descriptive of the conditions of Protestantism in the land from which we have inherited largely our Protestant ideas:

"It is no uncommon thing to hear from the pulpit or elsewhere a lamentation over the lowered faith and morals of the upper classes; and without indulging in any sensational exaggeration, we are driven by the evidences of the facts to conclude that such lamentation is justified.

"E PLURIBUS UNUM."

There is the increase of conjugal infidelity in fashionable society and the callous indifference with which it is viewed. There is the complete secularization of Sunday with its selfish indifference to the rights of those who are thereby deprived of their day of rest. There is a shameless contempt for the ordinance of the church. Quite lately we chanced to read in the World a notice of a fashionable lunching party at which a member of the royal family and other leaders of society were present. The day selected for this occasion was Good Friday. All these things, together with the flippant tone which has come to be the distinguishing mark of the smart set, are, of course, only the outward signs of the internal withering away of religion. They have become unfortunately matters of notoriety."

A special to the New York American, Nov. 22, 1902, says:

"The Bishop of London declared the metropolis (London) to be a city of paganism. He finds that only one person in eighty of London's workers attends church, and that many churches in the city, standing on million dollar sites, have congregations on a Sunday morning of only a dozen people. Last Sunday the pews

DUAL CITIZENSHIP.

of one church in the city had eighteen persons, six of whom were children, while an expensive choir of twenty furnished the music. Radical Churchmen, like the Bishop of London, advocate the sale of the sites of useless churches and the erection of chapels in the tenement districts. They have failed heretofore because of the powerful influences wielded by the rectors of fat livings. In the shadow of the American's London office is a church built by Wren, the architect of St. Paul's. The rector is the father of Anthony Hope. Last Sunday only sixteen persons attended morning services there."

De Wette, the distinguished German Protestant theologian, thus wrote in one of his essays some years ago:

"Were Luther to rise up from his grave he could not possibly recognize his own, or as members of the society which he founded, those teachers who in our church would fain nowadays be considered as his successors. The dissolution of the Protestant Church is inevitable; her fame is so thoroughly rotten that no farther patching will avail. The whole structure of evangelical religion is shattered and few look with sympathy on its tottering or its fall. Within the compass of a square mile you may

"E PLURIBUS UNUM."

hear four, five, six different gospels. The people, believe me, mark it well; they speak most contemptuously of their teachers whom they hold either for blockheads or knaves in teaching these opposite doctrines because in their simplicity they believe that truth is but one and cannot conceive how each of these gentlemen can have a separate one of his own. Growing immorality, a consequence of contempt for religion, in many places occurs also as a cause to its deeper downfall. The multitude cut the knot that galls them, march boldly forward and fling themselves into the arms of Atheism in thought and deed. O Protestantism, has it then, at last, come to this with thee, that thy disciples protest against all religion? Facts, which are before the eyes of the whole world, declare aloud, that this signification of thy name is no idle play upon words; though I know that the confession will incite a flame of indignation against me."

Early in 1902, in an essay on the unknown God, which appeared in the Fortnightly Review, Sir Henry Thompson, the distinguished English surgeon of our day, states "that forms of religions will ultimately disappear, or at least that the religious part of the community

DUAL CITIZENSHIP.

will be divided into two distinct camps or classes, those who enjoy complete liberty of thought and action and practice the manly virtues which are associated therewith, and secondly those who become devotees of the old Papal Church."

W. Gordon Gorman, in his "Converts to Rome," an octave of about 300 pages, (published in London, 1899), states that the number of converts in England now amount to nearly 10,000 yearly. He gives the names of hundreds of distinguished English Protestants who have gone over to the Catholic Church during the nineteenth century. Some of these he thus classifies :

Protestant clergymen converted to Catholicity,	446
Protestants who became Catholic priests,	448
Protestant nuns converted to Catholicity,	180
Protestant members of the Nobility,	417
Protestant Peers	27
Baronets,	82
Members of the Medical Profession,	60
Officers of the Army,	205
Officers of the Navy,	39
Members of the Legal Profession,	129
Authors, Poets and Journalists	162
Public Officials,	90
Oxford University,	445
Cambridge University,	218
London University,	11
King's College,	10

CHAPTER VI,

SIGNS ON THE WAY.

Rev. W. R. Lord of Boston, in a discourse on the religious elements, said, some time past :

“ In the churches we have an aristocracy, if not an oligarchy ; especially is this true in the Protestant Church. In all our duties you will find a few best class churches, and the men and women occupy, not according to their worth, but according to their wealth. In the Catholic Church this is not so. This great organization which ecclesiastically is not at all democratic, is, after all, the only church which is democratic in reality. Go to New York and stand by the great cathedral and there you will see in the great jostling crowds, the rich and the poor, the high and the low, going in to sit together, and God is recognized as the common maker of all.”

DUAL CITIZENSHIP.

Rev. Dr. W. A. Bartlett of the Kirk Street Church of Lowell, Mass., in a sermon on the lost power, thus speaks out:

“In our own city the churches which have been going up for the past ten years have been Catholic. These almost cathedral-like buildings are thronged with people, rain or shine, with nine masses a day said for the accommodation of the multitudes who go when they can. Contrast that with the story of Protestant Church life.”

Rev. Charles C. Earle of the Howard Street Baptist Church of Boston says:

“What is Christianity’s distinct mission? To seek and to save that which was lost. What did Christ say at the beginning of his ministry? The spirit of the Lord is upon me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives and restoring of sight to the blind, to set at liberty them that are bruised. Where are these classes in largest numbers? What is the attitude of the Church to these classes? * * * * The workingman, the wage-earner is not blind and insensible to all this. * * * * The Church has reversed the policy of Christ and the early Church which

"E PLURIBUS UNUM."

was to go where the need was greatest and the most help could be given."

Referring to the Catholic Church across the street in particular, he continued:

"The Protestant Church might well shut its mouth upon criticisms of that ancient Church until it emulated its members in regular and large attendance. No poor section of any city was without a house of worship and zealous priests are found everywhere in sufficient numbers for the duties which they have to perform. The zeal and loyalty of the members are demonstrated by material support to the extent of their means and the line of social demarcation is not drawn in church membership."

The Rev. Samuel Lane Loomis preached on the evening of Sunday, June 7, 1903, in the Union Church (Protestant) of Boston on "Lessons From Our Neighbors, the Roman Catholics." He said, in part:

"Roman Catholics are sometimes judged very harshly by Protestants. The majority of them are emigrants or the children of emigrants, and it is not to the discredit but to the glory of the Catholic Church that she has attained so powerful a hold on these humble followers of Christ. Again we must not judge any

DUAL CITIZENSHIP.

faith by its poorest, but rather by its best members. * * * * Can there be any question to-day among thinking people as to the existence among Catholics of lovely fruits of Christian character? Consider the parish priest, who gives himself night and day to the welfare of his people; consider the tender and beautiful ministrations of the Sisters of Charity. Among our servants of this faith are there not evidences of real devoutness and genuine piety, as well as of integrity, faithfulness and loving kindness, such as can come only from a real faith in a loving God? One great virtue in our Roman Catholic neighbors is that of reverence. They are a reverent people. There is nothing we Americans need more than reverence. Nothing seems sacred to us. We laugh, jest and joke at the most serious matters of life and we shall do well to imitate our Roman Catholic friends. Another thing they have is an immense sense of the worth of religion. They are willing to make great sacrifices for it and often while we are asleep their great churches are crowded to the doors. They believe in their religion. I used to wonder at the hold which this Church took on the common people and I came to the conclusion that it of-

"E PLURIBUS UNUM."

fers them something substantial. They feel that the Church which can remit their sins is worth coming to. People say that they compound for their sins, but that is not the case and is not what is meant by an indulgence. The lowliest and humblest even may rise until he sits in the seat of St. Peter. Side by side in this Church the wealthiest and the lowliest kneel in prayer before the altar. Instead, therefore, of regretting the presence of that Church in our community, we ought to rejoice. It is a conservative influence in this city and throughout the country and one I rejoice in. If the Protestant Church with its splendid start and advantages cannot hold its own, it ought not to. If with all their disadvantages, the Roman Catholics can get ahead of us and win America, they ought to have it."

Some time ago the Philadelphia Times startled its readers by showing by actual count that twelve Catholic churches had more worshippers on Sunday than seventy-six Protestant churches, the figures being for the twelve Catholic churches, 49,178; for the seventy-six Protestant churches, 37,007.

The New York Sun of Nov. 30, 1902, published this:

DUAL CITIZENSHIP.

"A test was made of the religious faith of the people of Chicago on Sunday, Oct. 13th, by the census staff of the Record-Herald of that city. Of the 666 churches and chapels in the entire city, the newspaper agents made an actual count of heads in 233. The churches visited represented the largest places of worship of the various denominations. The most striking combination that can be made of the figures given is the following:

"Total attending five Catholic churches, 52,960.

"Total attending 179 Protestant churches, 49,666."

In this same city a short time ago ten Protestant churches were advertised for sale at the same time.

Rev. Hamilton Schuyler, rector of Trinity Episcopal Church, Trenton, N. J., in a recent sermon said:

"I would place loyalty to their Church as among the foremost virtues attributed to our Catholic brethren. You will seldom find a Roman Catholic denying his faith. Whatever baseness he may be guilty of he will never stoop to that. Attendance at church services, the observance of fasts, the repetition of prayers and

"E PLURIBUS UNUM."

other acts of devotion are things for which they must be accorded the foremost place among Christian people. I am filled with admiration when I contemplate the crowds which throng the Catholic churches at hours when most other Christians are lying comfortably in bed. A religion which is able to make people shake off natural sloth and indolence and set them about their religious duties as the first obligation incumbent upon them, has certainly a great deal to commend it from any point of view. Catholicism lays great stress upon the performance of outward acts, while Protestantism affects to make light of such things. In this attitude I am firmly convinced that Catholicism is right and that Protestantism is wholly wrong. A genuine religion must manifest itself in some outward way. Liberality to the Church is another distinguishing note of Catholics. In what other religious body will you find a willingness among its members to contribute of their riches and of their penury to the needs of the Church? I suppose there is no Christian body in the United States whose members give proportionately as much money as Catholics do. The vast majority belonging to this Church are among the poorest

DUAL CITIZENSHIP.

in the country, yet every loyal member feels it his bounden duty to give to the very utmost of his ability. When I realize how large a portion of their hard-earned wages these poor people give to the support of their Church and other institutions, I blush for the meagre sums many of our rich people think sufficient to contribute to the cause of religion. We ought to honor Catholics for the frank and open manner which, notwithstanding popular misrepresentation, they pay their tribute of reverence to holy things. Another point which it seems to me calls for admiration is the supreme importance attributed by Catholics to the religious education of their children. Viewing the matter from their standpoint, we must admit that they are justified in establishing their own schools where their children may be taught the religion which they profess. The absolute necessity of inculcating the truths of religion while the child is yet in its most impressionable stage is one which is generally recognized by all parties. Bodies other than Catholic attempt to do this in Sunday schools. Catholics believe that such teaching of religion is not sufficient. They desire that religion shall enter into the daily life of the child and that a knowledge of it shall

"E PLURIBUS UNUM."

go hand in hand with secular study. Who shall say that they are wrong? Certainly the fact that they willingly bear the great expense of supporting the parochial schools, when they might send their children without cost to the public schools, is the best evidence that they are animated by purely conscientious motives. No review, however slight, of the excellencies of Catholics would be complete without a mention of the vast work done by them in the field of practical philanthropy and charity. Whatever one may think of their doctrinal beliefs, every fair-minded person must admit, that in works of charity and mercy, they stand pre-eminent."

Rev. Dr. Madison C. Peters of the Emmanuel Baptist Tabernacle, North Avenue and St. Paul Street, Baltimore, speaking Jan. 18, 1903, on what Protestants should learn from Catholics, said in part:

"Catholics teach us the lesson of regular and constant attendance upon public worship. Protestants go when the weather is just to their liking. It is high time that an umbrella was invented that would protect Protestants from the rain on Sunday. Who has not heard early on Sunday mornings the tramp, tramp, tramp,

DUAL CITIZENSHIP.

of persons with a hard week's work behind them, and often a hard day's work before them, while we are yet asleep, hastening to the Catholic church with prayerbook in hand? Have we superior intelligence? Have we clearer apprehensions of the truth? What benefit to us if we are unfaithful, but how fearful the responsibility. Would to God Protestants were as faithful to their Church as Catholics are. If we were we could take America for Christ. The Catholic puts his Church first. Seek to employ a Catholic, his first inquiry is whether there is a church handy. There may be Protestants with whom that is the first question, but they are not numerous enough to count for much. Catholics go to church to worship; Protestants to hear an eloquent preacher. At the appointed hour for service, the congregation, instead of being in the seats to join in the devotional parts of the service, begin to gather, and by sermon time the supposed worshippers are in their pews. The devotional element in too many of our churches is lost sight of. The sermon is everything. If that is not great, eloquent, magnificent, the pews are empty. The Protestant pulpit has become largely a lecture platform. The irreverence in

"E PLURIBUS UNUM."

the average Protestant church is simply shocking. It is often the gathering place of giggling nonentities. Catholics seldom, even in their prosperity, turn against their Church. Would to God our rich Protestants were as faithful. The rich Catholics hesitate not to kneel by the side of the poorest. The only real democracy in the world is a Catholic church in prayer before God. Protestants have too keen a sense of smell. When the doors of our Protestant churches are not only open but when the world outside feels that the rich and poor can meet together without invidious comparisons, the great masses now outside our churches will pour in like the tides of the sea. God never calls an intelligent man to associate with ignorance, or a gentleman to associate with boorishness, or a virtuous man to associate with vice, but if there is one place this side of heaven where man ought to meet on a common level, it ought to be in the House of God, in a common brotherhood, prostrated in prayer before a common Father. Protestants should learn from Catholics how to give. Catholics are generally poor. But behold their churches. Behold the earnings they lay upon the altar of the Church. Too many Protestants never give anything un-

DUAL CITIZENSHIP.

less they are squeezed so hard that they cannot help themselves. When hard times come they begin retrenchment at the Lord's end of their income. Any church finance committee will tell you that most of our Church members are Protestants sure enough when it comes to supporting the Church. Every Catholic is identified with some parish. There are thousands of Protestants in this city whose Church membership is in their trunk or in the place where they used to live. When they go to Church, they go around. They remind me of those matches that strike only on their boxes, when you have the match you haven't the box; and when you have the box you haven't the match. These Protestants who live within the bounds of one Church and insist on holding their membership elsewhere, where they can never or rarely attend, and consequently avoid supporting any Church—what shall we say of them? One church has the box, the other the match, and therefore they won't strike. In caring for their children, Catholics teach us a lesson. Statistics show us that Protestants do not hold their own children to the Church. There are 14,000 communicants in the Baptist churches of Maryland and only 9,000 children in the Sun-

"E PLURIBUS UNUM."

day schools. The Protestant laity need to be awakened to the deep sense of the magnitude of their duty toward the children. Here is the source of strength in the Catholic Church. The need of divine truth is planted in the hearts of the children, and if this is faithfully done, we have the divine promise that the seed shall grow up into a goodly tree whose branches shall cover the earth and its boughs shelter the fallen race. The Catholic Church has been charged with putting too much stress upon good works and not enough on faith. Protestantism has swung to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. I have no patience with those higher life Christians who have no time to do practical good. Our religion is too much talk. We have too many women's meetings and not enough sisters of charity. Kindly, generous, loving acts—people believe in that kind of religion. The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame."

To-day there are fourteen states and territories in the Union in which Catholics outnumber all the Protestant denominations combined, as is shown by the following table:

DUAL CITIZENSHIP.

	Catholic Population	Per cent. of Catholics.
New Mexico,	125,000	96
Montana,	51,280	85
Arizona,	42,710	74
Nevada,	9,900	72
Massachusetts,	862,500	71
Rhode Island,	291,850	69
Louisiana,	355,120	69
Wyoming,	6,640	62
New York,	3,174,800	53
California,	311,370	55
Colorado,	61,200	54
Connecticut,	271,880	53
Minnesota,	333,310	53
Michigan,	367,400	50

Bishop Burgess of the Protestant Episcopal diocese of Long Island, made an address recently at the annual dinner of the Church Club in which he recommended the attitude of the Roman Catholic Church on the divorce question. The Bishop said:

“The Roman Catholic Church has stood like a bulwark against divorce. It has stood for the inviolability of the marriage tie and the unity of the home. Because of that it is in the world to-day one of the greatest forces for progress and for Christianity.”

The late Rev. Philip Schaff, the distinguished Presbyterian historian, in a paper prepared for

"E PLURIBUS UNUM."

the General Conference of the Evangelical Alliance, referring to the Catholic Church of to-day :

"She is still the largest body of Christendom and nearly equals numerically the Greek and Evangelical communities. She is the best organized body in the world, and the Prisoner of the Vatican commands with infallible authority an army of priests and monks in five continents. She is backed by inspiring memories as the Alma Mater of the Middle Ages, the Christianizer and civilizer of the Northern and Western barbarians, the Church of the Fathers, the schoolroom and the mystics; the Church of St. Chrysostom and St. Augustine, of St. Benedict and St. Francis, of St. Bernard and St. Thomas Aquinas, of Thomas à Kempis, Pascal and Fenelon. She is still full of missionary zeal and devotion and abounds in works of charity. She embraces millions of true worshipers and followers of Christ and has the capacity for unbounded usefulness. We honor her for all she has done in the past and wish her God's blessing for all that she may do in the future."

The Rev. Charles Mitchell, D.D., of the First Presbyterian Episcopal Church of Cleveland, O., thus delivers himself :

DUAL CITIZENSHIP.

“I like the Roman Catholic Church because she believes in the religious training of her children and at great sacrifice of time and money does it. I like it because it stands for the purity of the home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce mills which disgrace our American civilization. I honor the Church for what it is doing for the building and maintaining of hospitals and asylums. I honor it for its defense of the Bible and I especially thank God for the stand that Church takes in this land against anarchy on the one hand and a Godless socialism on the other.”

In June, 1903, the New York World printed the following under the caption “A Bugle Call From the Clergy for a Union Against Divorce”:

“In twenty years more than 500,000 divorces in the United States. During the same period in all Europe, with 380,000,000 population, as against our 80,000,000, there were 214,841 divorces. More than 1,500,000 American children have seen their homes broken up. The lawyers have been paid \$26,000,000 for services in divorce suits. The number of persons divorced

"E PLURIBUS UNUM."

would populate the State of Nebraska or the city of Philadelphia. They are more than the population of each of twenty-five States and Territories of the Union. These figures are from the statistics and estimates furnished by the Rev. Father William O'Brien Pardow. There is to be a union of the clergy of all denominations, Roman Catholic, Episcopalian, Presbyterian, Methodist, and many more to stem the divorce tide in this country. Already a sub-committee has been formed. It is to be a syndicate of different beliefs, working side by side. It is to be a union of courtesy, not of law, civil or ecclesiastical. Briefly, when a clergyman of any church, whatever the denomination, refuses to marry a divorced person, clergyman of all other churches in the syndicate will, by courtesy, respect his action and likewise refuse to perform the ceremony. The Episcopalians, headed by the Rev. Dr. David H. Greer, rector of St. Bartholomew's, where the Vanderbilts and many others of the fashionable set worship, began the movement. Dr. Greer takes practically the same position as the Roman Catholics, for whom Father William O'Brien Pardow, leader of the Jesuits in New York, and former President of St. Francis

DUAL CITIZENSHIP.

Xavier College, has taken up the cudgels. Now joining with them in the movement are such men as Bishop Doane, of Albany; the venerable Bishop Clarke, of Rhode Island, presiding Bishop of the House; Bishop Paret, of Maryland, and Francis Lynde Stetson, all representing the Episcopalians; the Rev. Dr. William Henry Roberts, of Philadelphia, Stated Clerk of the General Assembly; the Rev. Dr. Charles A. Dickey and the Rev. Drs. McIlvaine, Nicholls and McCaughan and John E. Parsons, for the Presbyterians, the Bishop E. G. Andrews, Dr. Kelley and Judge Reynolds, for the Methodists, Archbishop Farley has been invited to join in the movement in behalf of the Roman Catholics. While he is strongly opposed to divorce, it has been left to Father Pardow to make the chief protest."

The Rev. S. A. Staples, of Lexington, Mass., in a sermon at the Massachusetts convention of Congregational ministers, said:

"It (the Catholic Church) stands like a wall of adamant against private judgment in religion and such has been its position for centuries. What has been the result? A united and prosperous Church of tremendous power and influence, holding the same faith, preserv-

"E PLURIBUS UNUM."

ing the same forms, singing the same hymns in all languages throughout the world; its vast sanctuaries thronged with worshipers, the rich and the poor meeting together to pay their vows of obedience and gratitude to the God and Father of us all. How far this splendid unity, activity and prosperity are due to the retention of authority in the Church it is impossible to say, but that it forms a very important element in them admits of no doubt."

Sarah Mytton Maury, in the *Statesmen of America*, says:

"In the numerous and crowded Catholic schools of the United States are taught the exercise of prayer, the practice of morality, the laws of obedience and responsibility and self-sacrifice and moral and spiritual humility and good works as well as saving faith and charity and brotherly love; and here the strong hand of discipline is felt and respected, Many well judging persons of different religious persuasions have assured me that the one really useful and corrective education is that of the Catholic schools and colleges * * * and I have high official authority for saying, that the ministers and missionaries of the Roman Catholic Church are at this moment doing more

DUAL CITIZENSHIP.

good for the cause of virtue and morality throughout the whole continent of America than those of any other religious denomination whatever. * * * *

“I am an Episcopalian or member of the Church of England, but I am not, cannot be, blinded to the many excellences of the Catholic Church; and especially as its institutions regard America: they are beyond comparison; the best adapted to curb the passions of the young, impetuous, generous, intelligent and high-minded democracy; to protect the religion of the republic from annihilation; to subdue the struggling and discordant interests of an immense territory into harmony, and to enchain the sympathies of a whole people into one magnificent scheme of morality and devotion. There shall be one fold under one shepherd * * * * I yield this tribute of just and high commendation to the professors of this faith with pleasure mingled with pain; for I owe them much excuse; I blush for my former weak and contemptible intolerance. I was reared in the vulgar prejudices of ignorance against Catholic teachers and their disciples.”

"E PLURIBUS UNUM."

One of the oldest and most venerable clergymen of the Methodist Episcopal Church caused a sensation among the Protestant denominations generally, when he declared that this country of ours owes an immeasurable debt to the Catholic Church for the great work done in preserving the faith and morals of the people, particularly the immigrant people who throng the cities of the land. He said:

"The great body of immigrants are Catholics. They are scattered, liable at all times to temptation, but they are held by ties that bind them strongly. They are Catholics, and are cared for as Catholics. What could we of other denominations do with this great immigrant horde if it were not for the Roman Catholic Church? It is the greatest police power that could be exerted over these new millions, and it holds them securely in its conservative grasp. I want to ask you how we could take care of the foreign-born who come to our cities, how our police forces could handle them and control them, were it not for the conservative influence of the Roman Catholic Church? I don't want to challenge you Protestants, but isn't it a fact that the Roman Catholic Church holds its

DUAL CITIZENSHIP.

children closer than any other? And so long as this is so, its influence is most important in dealing with the problem of the cities."

Rev. Thomas Barney Thompson, speaking recently in the Plymouth Congregational Church, Chicago, referred to the Catholic Church as the most splendid institution the world has ever seen. "Governments," he continued, in a tribute to the Church notable in a Protestant pulpit, "'have arisen and gone to the grave of the nations since her advent.' Peoples of every tongue have worshipped at her altars.

"The Roman Catholic Church has stood solid for law and order. When she speaks legislators, statesmen, politicians and governments stop to listen, often to obey.

"In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those arts, and her cathedrals are the shrines of all pilgrims.

"The love and veneration of the Virgin Mary

"E PLURIBUS UNUM."

plays an important part in the ritual of the Church. I find no difficulty in appreciating the attitude of the Catholic worshipper toward the Mother of Jesus. Jesus is the love of God made manifest. But Christ Himself has often been made so austere and so unapproachable that a mediator between Him and man has become an insistent necessity. What is more natural than to worship Him through the gracious influence of the Mother?

"Aside from this, one cannot help but feel that the enthronement of the Virgin Mary has softened the heart of the world toward womanhood; that it has done much to give woman the place of honor she occupies to-day; that it has put the whole Catholic Church behind the sanctity of the home. In the respect given to Mary, the Roman Church has paid the world's finest and most delicate compliment to the grace, sweetness and beauty of motherhood.

"Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erring child confesses to its mother; the patient confesses to his physician; the accused confesses to his lawyer; the penitent confesses to

DUAL CITIZENSHIP.

his priest. It is most natural for the penitent, burdened, doubting soul to confide in his spiritual leader.

“Protestantism has wasted much of its force in a forced revivalism, which would have been unnecessary had we paid wise attention to religious education. We may rail against the parochial school system as being un-American. But the Roman Church existed centuries before there was a United States, and for many of these centuries she was the great agency of enlightenment, education and culture. The parochial school is the most serious and successful attempt to hold people for the religious life.

“Our country has a magnificent system of public schools. She will teach the children history, science, art, languages, but they will not let the world's greatest literature be taught under their guidance, nor will they help to develop the noblest capacity of the human soul, the capacity for God. This task is assigned to the Church. So be it, and let the Church choose that method which in her wisdom seems the best.

“And so we stand in the presence of her history, her majestic worship, her universal minis-

"E PLURIBUS UNUM."

try, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons and her Marquettes; we look at her hospitals, orphanages, schools, colleges, monasteries, missions, and we see a Church ministering to the body, mind and soul of humanity. Her weakness is the common lot of every human organization; her strength is of God."

"Our Catholic schools," says Cardinal Gibbons, "afford a much easier pathway for the foreigner to enter into American life than is the case in the public school. There the child must enter at once upon the use of the English language; perhaps under the guidance of one who does not know the habits and customs of the immigrant child and hence cannot enter into complete sympathy with his work. For instance, take the great city of Chicago with its complex citizenship. There we find representatives of all European countries, speaking Polish, Bohemian, Lithuanian, German, Croatian, Slovak, Italian, French, Syrian, Belgian, Ruthenian, Slovenian, Dutch, Austrian, Russian, Greek, Spanish and Norwegian. In the Catholic schools they come under the instruction of those who know the respective languages

DUAL CITIZENSHIP.

and can understand their peculiar idioms of thought and speech. With the English language as a constantly enlarging part of their course, they are gradually, almost unconsciously, brought into complete sympathy with American ideals and readily adapt themselves to American manners and customs. This assimilation is constantly going on in our Catholic schools and is quite an important factor in our national development."

In a recent sermon at St. George's Protestant Episcopal Church, Rochester, N. Y., Rev. Geo. C. Richmond took occasion, among other things, to make an attack upon Rochester's public school system and products. After speaking of the inefficiency of the Sunday schools, which, he said, was caused by fear of offending children of some of the "high class criminals," he said with regard to the public schools:

"Not only do we behold moral cowards in the Protestant pulpits to-day, but our modern educator also must come in for his due share. We teach music, botany, chemistry and everything else but religion and morals. Our public graduations display the lack. I sat on the platform of one of our high schools at a recent commencement. For three hours we listened to

"E PLURIBUS UNUM."

girls and boys reading essays on 'The Beauty of Nature,' 'Where the Wild Rose Blooms,' 'The Glories of Swamp Life,' 'How to Look Nice,' 'How Lovely it is to Have a Mamma,' or something like it.

"One of the members of our Rochester Board of Education sat near me at the time, and we agreed that such efforts on the part of our high school graduates were ridiculous and a shame. Not an inspiring moral note in it all. Nothing about loyalty to the Church or State. Nothing but fun, sport, good times, etc. Our citizens are growing tired of seeing on our streets the ordinary high school boy with hat tipped back, cigarette in mouth, air of insolence, and motions and spirit of a bar-room rowdy.

"Do our teachers instruct them in morals? What says Brother Carroll as he visits our schools? Does he urge our boys to be truthful, reverent toward superiors and deferential to those placed above them in authority? Our high schools in Rochester are breeding places for irreligion, weak morals and confidence in a 'get there' spirit.

"Seldom have I been so inspired as the other night, when, in a great crowd of our Rochester citizens, I listened to our distinguished, force-

DUAL CITIZENSHIP.

ful and beloved Bishop of Rochester, Right Rev. B. J. McQuaid. It was at the graduation of Nazareth Academy. The Bishop made a great plea for a recognition of God in education and for a spirit of reverence in all our life. He condemned in no uncertain terms the lax, imperfect attitude of our public schools in regard to religion and morals.

“I had never heard Bishop McQuaid speak before. Some of my friends among the Protestant clergy of our city had told me that the Bishop was ‘daft’ on our public schools, ‘bigoted,’ etc. Well, all I can say is this: I am still a Protestant and a lover of my own form of Church, but it seem to me that our Church needs a few bigots of the stripe of Bishop McQuaid, who stands without fear of rebuke and seeking no favor, on the side of God and Christ.

“What a wonderful result we see in these days of our school graduations. From the schools of Bishop McQuaid come forth young boys and girls with reverence and love for their priests and pastors, and for those set over them in authority. But in our public schools and Protestant families what do we find? Criticism of the pastor; irreverence for the Church and

her sacraments, carelessness about Church attendance, except for a fashionable wedding now and then. Remember, our Catholic boys and girls go to Mass on Sunday before they go to Glen Haven. But our children of to-day never say prayers, never go to Church as a rule, are disobedient to parents, speak lightly of duty and sneer at authority. I am glad we have Bishop McQuaid and his splendid Church right here in Rochester."

Mr. Hall Caine, the Protestant novelist, thus voices his admiration of the Catholic Church :

"Of all the churches, the Catholic Church is the Church of the poor. This ought to be its great honor and pride. A Church of Christ that casts in its lot with the rich and great against the poor and lowly would be a church built on the sand. The Catholic Church can well afford to be true to the democratic teaching of its founder. It can only live by being the Church of the people. His Holiness sees this clearly and hence his encyclical on Christian democracy. The Christian democratic movement is the greatest movement in the world at this moment; it is going to revolutionize natures and change the relations of the

DUAL CITIZENSHIP.

racess and the Church cannot afford to let it slip away from its tutelage. Still, it is not the Pope only, but the parish priest who must labor constantly if the poor are to be kept under the spiritual influence of the Church. He must love the poor and go down among them and walk with them. That is what many Catholic priests are doing. Their work is very laborious and often very thankless. They are the true Christian Democrats who neither receive honors nor expect them. Their reward is the consciousness that they cheer the lives of the lowly and comfort the deaths of those who fall in the cruel battle of humanity. Such workers are to be found not in Rome, London, Paris or New York merely, but in every little city or village where the cross on the towers of your Catholic churches points upward as a symbol of hope and faith."

Mr. Mallock, the cultured English Protestant writer, in the Nineteenth Century of November, 1899, says:

"If the Christian religion holds its own at all in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome and not in any form of Protestantism

"E PLURIBUS UNUM."

that would survive in the intellectual contest."

The distinguished Protestant author, Mr. Ledgwick writes toward the close of the nineteenth century:

"It is not strange that many who think that some divine power stood behind the early Christian Church, should believe that that same power guides and preserves the Church of Rome. She alone has been able to put before the Western world the ideal of a Church. This has been the source of her peculiar attraction and in the next century with national barriers broken down, her claims to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king not prostrate themselves before the Czar of Russia, but many will do so before him who has the only claim to be considered the high priest of Christendom, the Pope."

Harnach, the famous Protestant Liberal Theologian of Germany, gives his latest Protestant definition of the Catholic Church:

"It is the most comprehensive and powerful, the most complicated and at the same time most harmonious structure so far produced in

DUAL CITIZENSHIP.

history. All the faculties of the human mind and soul and all the elementary forces within the control of man assist in erecting the structure."

The Protestant writer, Julian Hawthorne, on the occasion of the funeral of the late Archbishop of New York, May 10, 1902, writes:

"The Church of Rome is the mightiest of all human organizations; it is substantial and perfect down to its last detail. From the central Christ of the Creed down through the Roman pontiff and so on, branching and disseminating from the red-capped Cardinal to the humblest black-cassocked priest, the august and absolute spiritual authority is passed along and exercised and obeyed. Every phrase used by the fathers in their speech with the faithful, in their prayers and addresses, in their ritual for every human and divine occasion has been repeated since the earliest days of the Church; there is an endless vista of history and tradition behind them, giving them an awful weight of sanctity, of influence and obligation; they possess something akin to magical powers; they are the refined and crystallized essence of the will of the Most High: the spiritual spontaneity which we (Protestants) cultivate

"E PLURIBUS UNUM."

in the dissenting churches is not countenanced in the ancient Church of Christ; in that Church what has been ever shall be, world without end."

Speaking of the priesthood, he continues:

"They constitute one of the greatest forces ever created on earth; quiet, subtle, omnipresent, well-nigh irresistible. Behind them lies a history of deeds unparalleled. And after two thousand years they seem as strong, as compact and purposeful as in the days of the early fathers. These are the men who overthrew paganism, who rule to-day the larger portion of the Christian world. From them emanated the holy army of martyrs and the company of the saints: from their ranks were chosen the popes who governed Europe and turned the tide of history * * * * Authority and obedience mingled in their aspect; these are the virtues to which the world succumbs."

Under the heading "Literary Chat," the *American Ecclesiastical Reviews* of March 1, 1908, says: Distinguished Converts to Rome in America, is the title of a volume which gives in alphabetical order some three thousand names of men and women whose conversation to the Catholic faith has been made known through the press. Although a list of the kind

DUAL CITIZENSHIP.

cannot be taken as an exact index to the extent and character of missionary work done among non-Catholics, it is nevertheless instructive. Thus the statistics inform us that of three hundred and seventy-five clergymen, including an Anglican bishop and three Jewish rabbis, about one hundred and fifty became priests; and more than two hundred and fifty of the women converts entered religious communities. The medical profession contributes one hundred and fifteen converts; of lawyers we have one hundred and twenty-six; United States Army and Navy officers count nearly two hundred; and over three hundred belong to the various professions of authors, journalists, educators and artists. There are twelve Governors of States; twenty-one members of the Diplomatic service; eight mayors of cities; forty-five senators and congressmen."

CHAPTER VII.

RECAPITULATION.

WE have endeavored to be candid, fair and charitable in our selection of material to bring under consideration the present state of the Christian religion as it appears generally from certain Protestant view points in our land. We have put aside opinions, however powerful, which to our mind were likely to wound or shock, and if unintentionally we have quoted anything which is inconsistent with truth and charity, we make humble and sincere apology. More confirmatory evidence of the conditions pointed out is at hand, and more indeed might be deemed requisite to warrant decided conclusions—to each one the privilege of his own verdict as the testimony appeals—to those who would further investigate we have only this to say, “God speed.” If we have drawn from Protestant sources more liberally than from others, we have simply this to say

DUAL CITIZENSHIP.

in explanation, that such sources furnish by far the most varied supply of information on the matter under consideration, and that we have been moved by the thought that when Protestant religious decadence is in question, it is but fair that the best Protestant sentiment should be respected—the best Protestant explanation invited in the effort to form a just appreciation of all that is involved. These Protestant ministers, who in generous candor, have pointed to particular details of effort carried on in the Catholic Church for Christian betterment as worthy of praise and imitation, must be ranked among the best workers for the extension of American liberality and the realization of Christian unity. They are leaders in their respective religious creeds and recognized generally by Protestants, and we may say to a certain degree by many Catholics, as men of lofty purpose—such men as may be counted upon in the boldest movements for a respectable following as they advance in the open passage to truth. They are of different sects and of different localities; in many cases men of wide observation and profound learning and distinguished ability; some of them pastors of the most cultured and

"E PLURIBUS UNUM."

intellectual congregations in our largest cities. They are men little given to hasty or ill digested statements, and for the most part, what they said was uttered under the most solemn circumstances—in the most sacred places—before devout worshipers interested in Christian ideals who looked to them with confiding, eager expectancy for the truth. It demanded a species of heroism to draw those contrasts by which Protestantism suffers in comparison with Catholicism; the labor must have been painful, humiliating, extremely distasteful, but at the same time a task breathing not of treachery but rather of noble purpose. We believe that these leaders had no intent to wound unnecessarily; that their utterances were inspired and directed chiefly by loyal devotion to Protestant interests that they might stimulate towards better things. Here in our country at least, we venture to say the Protestant minister no more than the Catholic priest, can be the loser when setting his face towards the light, he calls attention to truths which are of the deepest concern—even though there be among his hearers those who will not see. Nor does it argue anything for or against the orthodoxy of either Catholic or Protestant,

DUAL CITIZENSHIP.

that either of the same detects or designates some commendable feature of beneficent influence outside the pale of his own religious belief and practice. No one will doubt the loyalty of such ecclesiastics as Cardinal Gibbons, Archbishop Ryan and Archbishop Farley. In the great Church to which they belong they are recognized leaders. When these hold up for admiration and invitation any particular example of Christian effort under Protestant auspices, Catholics are not only not displeased—they applaud. A case in point is an appeal issued by these leaders a few years ago in behalf of the Negro and Indian missions and addressed to the Catholics of the United States. It reads as follows: “Only the other day there was an account in our newspapers of a Missionary Society (Protestant) which in a single meeting collected for missionary work among the heathen \$90,000 and a poor old woman who worked for a living claimed the privilege of heading the subscription list. She gave out of her hard earnings \$15.00 which sum, it was said, she gives annually. And a little over a year ago, if our memory serves us right, at a meeting of the same society, for the same purpose, ladies in the enthusiasm of their zeal

"E PLURIBUS UNUM."

took off their jewels and consecrated them to the work of saving souls for Jesus Christ as they understood that supreme duty. Who can help admiring this splendid and lavish generosity in so noble a cause." Again the Protestant writers who, regardless of prejudices, have manfully pointed out through the columns of the public press or otherwise, excellences that they find manifest whether in Catholic or Protestant worship, are types of men much to be desired, and what they have observed and nobly confessed of Christian failure or progress must bear fruit. In the matter of Christian hope and effort for unity as well as in the condemnation of irreligion, there can be no mistake in the attitude of the Catholic Church. On these grounds every Catholic priest in the land is one with the distinguished Protestant ministers and lay writers quoted. None more than the Catholic ecclesiastic knows and loves the harmony of Christian doctrine and discipline which unifies and strengthens. And here I appeal again to the quoted sentiments of the saintly pontiff, Leo XIII.

When he, in tenderest supplication, speaks in behalf of a united Christianity, the Catholic world speaks and stands ready to support him

DUAL CITIZENSHIP.

with might and main. We have brought out facts which should be a source of rejoicing to both Catholic and Protestant alike. That Protestant and Catholic of recent years show a more mutual and comprehensive charity; that barriers which kept these apart some years ago and appeared lasting, are now largely broken down; that both are nearer to each other in genuine effort in behalf of souls than ever before, and that something must result within the near future from their growing efforts towards the propagation of Christian principles and the drawing together of Christian peoples.

Besides, the fact is now the clearer that the actual state of Protestant defection is agitating religious minds and exciting such investigation as will lead to the discovery of the causes which are responsible. Many we do not deny, will refuse to admit that the case is as distressful as pictured, that it is even as bad as the figures indicate, and some even are so sanguine perhaps as to imagine that it is yet possible to win back the lax Protestant religious life, that they can afford, even offhand, to discredit the evidence in sight as only indicating superficial defect which nohow should be regarded as marks

"E PLURIBUS UNUM."

of interior decay. Such, we dare say, are not sufficiently heroic to look the facts squarely in the face. Hide them we cannot, palliate we may, but they remain.

The Protestant American has become un-churched, the pulpits intended for the Divine Word are changed to seats of human wisdom, churches built for the worship of God have been deserted, placarded for sale or secularized into places of amusement, millions of searching hearts that learned at their angel mother's knee to look through maddening doubt—to look to God's ministers for light have turned in despair away—to business even though it has been said: "What doth it profit a man if he gain the world and lose his own soul." Devout Protestants who revere the Bible as the inspired book of life, who deplore the fearful ravages of divorce which is gnawing with unceasing destruction at the vitals of home and family life, who feel the necessity in religion, as in business, of fixed principles on which they can trust the superstructure of their spiritual life, who cry out for the restoration of those church devotions and influences which have kept our country Christian, who so love their sons and daughters as to wish them schooled in

DUAL CITIZENSHIP.

virtue—these are not satisfied with what the different sects are doing to meet the spiritual needs of the present day.

On the other hand no intelligent Protestant hesitates to recognize that the houses of worship of the Catholic Church are increasing on every side, that its institutions of charity, its hospitals, its orphanages, its homes for the aged, its asylums for the sick and needy, are multiplying in every one of our larger centers of population, that its organizations of pious men and pious women are extending their works into every avenue of the dark conditions of humanity—irrespective of nationality or creed.

Do not Protestants generally witness, without any great effort, the fact, that millions of their Catholic brethren with whom they daily associate are unified by a sameness of means and ends, and are not Protestants also generally given to marvel at the wondrous system which can bring together into one fold under one shepherd, men of every clime as well as those of every mental, moral and material condition? Will not every fair-minded Protestant confess his admiration for that deep and abiding loyalty to Church government which is

"E PLURIBUS UNUM."

manifest in the highest as well as the lowliest of its adherents—a loyalty which knows no rivalry and which puts to shame the glaring disregard of authority so prevalent in the sects?

Does not the simplest Protestant easily realize for himself the fact that there are religious orders too numerous to mention in the Catholic Church of men and of women—men and women who have given up all their earthly ambitions and possessions, home and kindred—men and women of the poorest if you will, but also of the richest, as Miss Drexel of Baltimore, who stand ready at the first call to lay down their lives unselfishly for the cause of Christian education, Christian charity? The Protestant who looks out over the great field of Catholic effort and calls to mind the truism, "Those who govern best make the least noise," cannot but feel that in school and convent, hospital and asylum, college and university, such Catholic champions of divine faith as the Dominicans, the Franciscans, the Jesuits, the Sisters of Mercy, Sisters of Charity, are of the mightiest influence in all where the glory of God and spread of Christian virtue is in question. Protestants are not so dense as not to know that

DUAL CITIZENSHIP.

the Bible is universally regarded by the Catholic Church as the Book of Life, that the churches of Catholics are regarded by them as consecrated exclusively to God's work and therefore holy places "My house is a house of prayer," that Catholic pulpits are really and truly dedicated to the "preaching of the word."

In the effort toward Christian unity, it is unquestionably a propitious omen that eminent Protestant Christian divines are engaged in sundering the bonds of prejudice which oppressed and narrowed their followers—that they are struggling with determined and renewed effort to remove—to end—whatever they can see is conducive to division and obloquy amongst Christ's followers, therefore destructive to that union and fraternity which Christ wished to be the distinctive mark of his disciples.

It is evident that ministers are exerting themselves as never before to meet on some common basis and it is becoming more and more observable that a minister is a minister whatever may be the stamp of his belief. It is by no means startling to find on occasions Episcopalian, Methodist, Baptist and Unitarian conducting services in unison. At a meeting

"E PLURIBUS UNUM."

in Boston in March, 1904, at Tremont Temple, held under the auspices of the Methodist Social Union, the speakers of the occasion were Protestant clergymen of the Baptist, Unitarian and Congregational denominations. Rev. Dr. Van Ness, pastor of the Second Unitarian Church, was induced, because of the liberal character of the meeting, to say: "Two hundred years ago Cotton Mather would have regarded it the heresy of heresies for a Unitarian to stand in a Baptist temple, speaking to Methodists. And yet, here is his successor not only doing this, but glorying in it."

In the same month of the same year, March, 1904, an Associated Press despatch from Toronto, Canada, says: "The general superintendents and other high officials of the Presbyterian, Methodist and Congregational churches of Canada have passed a resolution favoring amalgamation into one church body. A strong committee was appointed to arrange a formal conference and take other necessary steps."

Again, on March 23, 1904, in New York, at one of the most notable gatherings ever held of the leaders of the dominant Protestant denominations of the United States for the purpose of protesting against lax divorce laws. No

DUAL CITIZENSHIP.

less than twelve Protestant denominations were represented in the movement and the important and comprehensive character of the protest may be gleaned from the high standing of the delegates, among whom may be mentioned Rev. Dr. David H. Greer, bishop-coadjutor of New York; Bishop Doane of Albany; W. N. M. Vicar, bishop-coadjutor of Rhode Island; Rev. Dr. Fulton, Francis Lynde Stetson and E. E. Old, the commission of the General Convention of the Protestant Episcopal Church; Rev. Dr. C. A. Dickey, Rev. Dr. J. W. McIlvain, Rev. Dr. W. J. McCoughan, John E. Parsons and William M. Lanning, committee of the General Assembly of the Presbyterian Church; Bishop Edward G. Andrew, Rev. Dr. William V. Kelley and Judge George G. Reynolds of the Methodist Episcopal Church; Bishop A. W. Wilson of the Methodist Episcopal Church, South; Rev. Dr. W. H. Roberts, Rev. D. J. Barrett and Rev. Dr. James A. Good of the Alliance of the Reformed Presbyterian Churches; Rev. Dr. E. J. Wolf of the Synod of the Evangelical Lutheran Church; Rev. Dr. E. P. Johnson of the General Synod of the Reformed Church; Rev. Dr. W. G. Welton and Rev. Dr. J. F. Elder of the Baptist Church; Rev. Robert D. Benedict of the Congregational

"E PLURIBUS UNUM."

Church, and Rev. Dr. J. D. Steele of the Reformed Presbyterian Church General Synod.

At the annual conference of the National Federation of Church and Christian Workers, held in Providence, R. I., February, 1904, which was attended by many of the most famous Protestant divines and lay religious workers of the country and wherein the chief points discussed was the "Necessity for Unity in Work," and the "Progress Toward Affiliation of Churches," many stirring addresses were delivered on the occasion dealing with the most interesting and important details of church work throughout the great field of Protestantism here in the United States.

The keynote of each address was the fervent desire or the absolute necessity for unity and co-operation in the churches of the country if successful religious work was to be carried on. The speakers, without exception, emphasized the fact that there was a growing disregard for denominational lines and barriers, out of which must eventually arise Church affiliation. Rev. Dr. J. Winthrop Hegeman of New York, discussing the points at issue, during one of the sessions, said in part: "There are denominations for almost every day in the year and with

DUAL CITIZENSHIP.

them all there is nothing done which actually decreases vice and crime. Thousands of children never see a Sunday school. With all the many denominations, their failure to work together and to co-operate prevent the accomplishment of such an amount of good as so many ought to bring about. The old-fashioned denominationalism is vanishing and all Churchmen must become more liberal and broader yet in spirit since the common study of conditions is showing people that co-operation alone can conquer evil and that churches torn apart by denominationalism or other means can have no influence for good in this world."

Rev. Dr. Gyler Perry, president of Marietta College, Ohio, said, among other things: "The notions accelerated by the wonderful inventions of the last half-century are drawing together, and the great combinations of labor and capital of the present day invoke unity. In all walks of life unity is the watchword of the hour and as a result the old Christian idea of affiliation must come to the surface once more. It is unfortunate that an official barrier exists between the Protestant and the Roman Catholic Church, but it is gratifying to note that that barrier is constantly being passed by individuals. I hope

"E PLURIBUS UNUM."

to see denominational barriers destroyed and the thorough co-operation of all the churches brought about."

Rev. Dr. Hurlburt of New Jersey said: "The spirit of the age is federation and our great nation itself illustrates it. When the United States was founded it was never expected to become the young giant among the nations that it is to-day, but through unity all this has been accomplished. Then the trusts are another great example of unity and co-operation. A few years since, everything was competition. Now that is considered a waste of time and energy. Thinking men realize that much more can be done through co-operation than through competition, and what is true in business is true in the churches. They can accomplish far more through unity than they are doing to-day. Combination is the order of the age in everything and the twentieth century will unquestionably witness the decline of some churches or their combination with others. Such a movement is growing and will be sure to encompass all sooner or later. The federation of the future may not be as some will wish it, but the Universal Master has all under His control and He will arrange it properly. The churches

DUAL CITIZENSHIP.

to-day do not regard others as rivals, as was the case in the old days, but as co-workers in the cause of bettering humanity and the feeling of fellowship is growing among them, so in proportion are the old lines of denominationalism slowly but surely fading and the bright goal of unity among all drawing ever nearer."

Bishop M. Vickar of the Episcopal Church of Rhode Island, said substantially: "I have followed the work of federation with great interest and I am voicing the feeling of the whole Episcopal Church when I expressed myself as rejoiced at the things it has accomplished. Co-operation in churches, as in everything else, is beneficial and progress is only possible by showing an unbroken front. In these days of great combines and syndicates the Church must in a higher and purer way work along the same lines and co-operate. Unity might be hoped for without uniformity, and unity does actually exist among the churches to a much greater extent than some people admit."

Rev. Dr. F. Mason of the M. E. Church of New Jersey said: "We children of this world have long understood that co-operation means economy; the children of light are but just beginning to suspect it. Economy means preven-

"E PLURIBUS UNUM."

tion of waste, reduction of friction to the true conservatism and correlation of forces, the multiplication of power. * * * * Some of the economics of co-operation in the New Jersey field are promptly obvious. * * * * Co-operation means an economy of courage. We do not need martyrs; we need workers. Let the mission worker know by the moving up of the regimented best that his fight on the skirmish line is but a part of a great battle and that his lonely valor is matched by the high spirit of ten thousand more who will see that his victories are not turned into defeat and his courage will not be the sheer waste of a noble heart, as it has been in a hundred instances in our cities during the past decade. Co-operation means the economy of resource. It will enable a church to strive for the community's good, instead of just fighting for its country's. The aim of this federation is to open ways by which every home and every person in any city shall feel the pressure of Christian sympathy and helpfulness—not in a lifetime but continually. This is a great ideal and nothing less should satisfy His Church."

In hearty accord with the general sentiments in favor of unity of Church work, as expressed

DUAL CITIZENSHIP.

by the different distinguished ecclesiastics, the Governor of the State of Rhode Island said that this federation had in a great measure done away with denominationalism and was taking the proper steps towards getting the unchurched back to the churches. It should be borne in mind that the National Federation of Churches embraces within its membership some of our best known university presidents, many bishops of different Protestant denominations, distinguished ministers and laymen of the highest standing; moreover, that at this latest conference there were present delegates from all the Eastern States, from the South and Middle States, and even from California.

Out of these leaders, the sentiment is spreading—and every Christian owes it to himself to co-operate—that ways and means are surely to be found whereby every earnest child of God may be enabled to arrive at and enjoy the sweet harmony of Christian fellowship. Let the good work go on. Let each do his share to abate bigotry, instruct ignorance and confirm belief. The way to Christian union exists and can be found and those who seek it shall find it. It is not enough, however, to point out the numerous obstacles which stand in the way, but efforts

must be inaugurated and all means adopted to overcome them. The clergy especially must take the lead, cost what it may. Right reason must not be dethroned, not even belittled—that God-given light destined to aid in all men's searchings. From the start those avenues which have heretofore allured to separation must be regarded, to say the least, with suspicion, until such time at least when it is evident that they can offer assurances of opposite issues. Experience, truth, justice and wisdom, warn us that that which has proved itself a force in drawing together and blending souls in fixed relation and purpose may be trusted to produce like results under similar conditions in the future.

The good judgment which guides in distinguishing, discerning, deciding in material affairs, must be allowed like office in what is involved. The truth is what is wanted and no chances are to be taken. Vital interests are at stake, interests of time and eternity, mutual happiness here and hereafter. Let conscience lead to the east or to the west, to the north or to the south, let the light be of yesterday or of to-day, let it be within or without, "seek and you shall find."

CHAPTER VIII.

AS WE SEE.

VENI, SANCTI SPIRITUS.

“ Come, Holy Spirit
And from thy heavens send
One ray of light.

Come, Father of the poor!
Come, Giver of gifts!
Come, Light of hearts!

Of all Consolers best,
Of souls the welcome Guest,
And sweetest rest!

Thou art repose in toil,
In heat a shelter cool,
Comfort in tears.

O Thou most Blessed Light!
Of all Thy faithful ones
Come fill the hearts!

Without Thy saving aid
In man there nothing is,
Nothing but sin.

"E PLURIBUS UNUM."

Wash what may soiled be,
Water what dry may be,
Heal what is bruised!

Bend what may stubborn be,
Foster what cold may be,
Right what is wrong!

Grant to Thy faithful ones,
To them that hope in Thee
Thy seven gifts!

Grant us, Lord, virtue's need,
Grant us a happy death
Grant endless joy! Amen."

Now, let us ask, is there *anything* in any of the variations of Protestantism which furnishes grounds for this opinion that the present century is to usher into life a complete and final union of Christians into one faith? We look for a reply to this question, above all, from Protestants—from those leaders in the ranks of Protestantism especially—the best fitted to speak with authority in the name of their brethren—since it is chiefly from Protestant divines that we hear nowadays those prophetic words which confidently announce the dawn of Christian unity. In particular let us hear from the ministers in the different sects to be found here and there, who have already distinguished

DUAL CITIZENSHIP.

themselves by calling public attention to Protestant degeneration and decay; let us hear likewise from those of like character who have made themselves conspicuous to the amazement of their hearers by referring in the most laudatory terms to certain features of excellence in Catholic Church endeavor; let us hear from any and all who think themselves capable of supplying the information sought.

This is an age of practical common sense when men generally require, demand, something more substantial than mere statements or generalities—when proofs and facts must hold the right of way in preference to assumed probabilities or boasted possibilities. Let him who knows, him who can deliver us, him who can even to any degree assist, stand forth in the name of our common Father unto the joy of angels and men and help us to realize the true brotherhood of Christ. Knowing Protestantism only from the outside, we confess our inability to offer any comprehensive or conclusive judgment regarding its inherent powers—what it pretends, portends, anticipates or signifies. Yet, if it is true that the “tree is known by its fruits,” that the exterior life might be considered a very fair expression of the inner, we are willing to hazard an opinion as to the ques-

"E PLURIBUS UNUM."

tion at issue, established according to such observation as opportunity has afforded. The outer life of Protestantism has been as an open book to us since our earliest years. We have felt its influences through the medium of social intercourse, at times the most intimate, and picked from the currents of daily happiness bits of information more or less reliable. We have studied it by the light of the student's lamp in its swaddling clothes, as well as in its gradual diversifying development, in its successes inasmuch as in its failures, by the judgment of its founders and defenders no less than by the criticisms of its rivals or opponents. Under whatever light we have viewed it, or however we have known it, we have never been able to feel that it possessed *anything* capable of reforming the broken ranks of its followers, much less of performing the herculean task of reconstructing Christendom.

Rev. Frederick Burgess of Christ Episcopal Church, New Haven, Conn. in addressing an association of Episcopal clergymen March '08 asserted that it could be taken as an axiom that Protestantism had spent itself and was passing, that its idols were not of this age, and that its traditional theology had been discredited. He said:

DUAL CITIZENSHIP.

"It can never be a basis for Christian unity, for it is by nature individualistic and begets disintegration. There are some Catholic elements in Protestantism and its achievements are many and evident. Its strong ethical emphasis has been most valuable. But lacking the Catholic balance and symmetry, it has produced sometimes a narrow and pharisaical Puritanism or an admirable Paganism—a respectable, non-religious self-sufficiency. We want some kind of Catholicism—something which has that conception of universality and fullness. It is better to have a large aim and policy and fail to live up to it than to have a low and limited ideal."

So long as Protestantism discards elements primarily essential to unity, such a one, for example, as authority, and permits private judgment to hold sway regardless of consequences, so long shall it stand in its own light and thereby render nugatory whatever hopes it might entertain toward the ultimate unification of sectarianism. This is our candid judgment, based on what we know as an outsider, and it makes but little difference by what name Protestantism may be qualified, Lutheran, Calvinistic, Anglican, Dutch, American,

"E PLURIBUS UNUM."

whether the name be of a country or of an individual, it is the same and so our judgment remains. Let it be understood we draw wide distinction between Protestants. There are Protestants in the truest sense of the word, and Protestants in name only. We include in the first class the "real thing," those who will never compromise with Catholicity on any grounds, who are ever ready to do or die for the faith that is in them, who are so unalterably welded to Protestantism as such, that, should Christ personally appear and declare that the Catholic and Protestant churches should unite and be one in Him, they would resist.*

Should He again announce to these individually—to their hearing: "Thou art Peter and upon this rock I will build my church and the

* *April 5, 1908*—Very Rev. L. F. Kearney an eminent leader of that grand old Order, "The Dominicans," expressed himself thus in a course of lectures delivered especially to non-Catholics at the Boston Cathedral: "Such is the perversity of human hearts, Were I to-night to work an incontestable miracle by the power of God in proof of the divinity of His Son—were I to transport this colossal edifice to an island in the sea and should every inhabitant of your city witness the prodigy, there are those among them who would turn away incredulous and refuse to believe."

DUAL CITIZENSHIP.

gates of hell will not prevail against it” ; “ Teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost ” ; “ Preach my gospel to every creature and he that believeth and is baptized shall be saved, but he that believeth not shall be condemned ” ; “ Behold I am with you all days even to the consummation of the world ” ; “ I give to thee the keys of the kingdom of Heaven ”—these still would turn away as did their prototypes two thousand years ago. We do not like to say this, but we believe it.

A philosophic observer declares that men by the thousand will die in defense of a creed whose doctrines they do not comprehend and whose tenets they habitually violate. It is equally true that men by the thousand will cling to Church organizations with instinctive and undying fidelity when their belief in maturer years is radically different from that which inspired them as neophytes. A case in point for the sake of illustration is found in the life story of the first Catholic bishop of Ogdensburg, N. Y., who was the son of General Luman Wadhams and who became a Catholic about 1846. Just about the time of Wadhams' entry into the fold, a cousin, Rev. Charles Platt, a

"E PLURIBUS UNUM."

Protestant minister, thus wrote him: "I thank my God that your feet are at last planted upon the 'Rock of Peter.' I cannot, however, close with your invitation to come to New York and see you embark. To accept that invitation would mean that I am ready to become a Catholic and I am not. *I cannot break my mother's heart.*"

This is the interesting reply of Mr. Wadhams:

"I will not concede that I love my mother less than you love yours. But now I am sure that, by becoming a Catholic, I have created strong reasons for my parents and others to think more tenderly of Catholics and Catholicism than before. But, after all, this is not the great question—it is enough that the voice of God calls *all men* to His Church and declares that he who is not with Him is against Him. The sects of this day in controversy with that Church, as well as the ancient sects, were not created by God to gather in His elect; and how can one who knows the Catholic Church seek for salvation in *them*?"

"The mere agreement of men or sects cannot create a Church of God."

Far from us, even for a moment, the thought,

DUAL CITIZENSHIP.

to attempt to undervalue maternal affection or filial love. We would move among the first to strengthen and to bless the ties of nature which hold in tenderest embrace the parent and the child. We are among the first to lament the unnatural offspring that would trample under foot an angel mother's devotion. With us filial ingratitude is the crime of the base—with most men it is a baseness hard to condone. But are there not times when family ties must suffer—times when higher needs sanction, imperatively exact the sacrifice of the most sacred entanglements of family and home. Is the mother less maternal or the darling boy less filial—when he tears himself tearfully away to do and die in his country's cause—when she, while reeling from the agony of trial, lifts her voice in choking accents and says to him, go? Seated at the camp fire, far away, the thoughts of our gallant soldier boys wander back in tenderest emotion to home and mother and who dares trifle with the sentiment from which wells up the noble tear. If we pity the weeping mother and feel, too, for the yearning boy—to them also belongs our highest admiration and praise for duty well sustained. The mother's apron-strings are a fitting refuge for the timid child—they should

"E PLURIBUS UNUM."

not serve as shield to men of indecision when duty calls. When men can say in conscience "God wills it," they go crusaders at any cost.

" Azure-eyed and golden-haired,
Forth the young crusaders fared."

Is an enlightened offspring to be condemned because he emerges from darkness unto light—because he sheds the prejudices that narrowed and blinded and reaches for the truth that broadens and makes free?

" If it is right, there is no other way!
Brave words to speak and braver still to live:
A flag to guide the battle of each day,
A motto that will peace and courage give.
If it is right, there is no other way!
Wise words that clear the tangles from the brain:
Pleasure may whisper, doubt may urge delay,
And self may argue, but it speaks in vain.
If it is right, there is no other way!
This is the voice of God, the call of truth:
Happy the man who hears it to obey."

We respect and pity, with no word of reproach, the victim blinded by an accident of birth or some environment of youth, but what can we say in excuse for those who wilfully remain blind, so that they will not do?

DUAL CITIZENSHIP.

In the second class of Protestants, that is, those in name only, we comprehend liberal Protestants, modern Protestants, generally speaking, unchurched Protestants. To this class belongs the great bulk of Protestants in our land. It is a class that is all about us and embraces most of what our great civilization of to-day represents. It stands for ever-expanding progress, for a freedom that counts prejudice intolerable—a freedom that despite old-time sympathies opens up to the mind's eye larger scope, a wider horizon. This is a class you can reason with, with whom you must reason, and when Christian men, both Catholic and Protestant, come together and say "Let us be one," this class is sensible and applauds the invitation to fellowship, standing ready with heart and hand to lend aid.

Though we do not look to those for any initiative steps towards the union of the churches, we are induced to believe that they are in such a receptive condition, so devoid of any bias which might exclude right judgment that all that is required for complete co-operation on their part is the opening of the way. Among these are our thinking, prosperous business men who know how to manage vast enterprises. As these

turn their busy brains from affairs purely secular and give thought to religious matters—religious institutions, comparing and deducting, as is their habit in worldly concerns, they can be relied upon to recognize what is self-evident and to determine according to the rules of logic. Such men know that absolute personal independence or contempt of authority or private judgment are absolutely incompatible with order and success. These are guided in their every day strivings by the eternal truths "In union there is strength"; "Order is the first law of nature," and these maxims are held as indispensable in all their calculations. Are they indeed at the head of some industry where important matters are involved, vast sums of money, the welfare of great multitudes, then they are truly alive to the necessity of enforcing such laws and maintaining such order as are certain to met the demands upon them. They may permit, nay, even encourage, in their subordinates the use of private judgment, but only in so far as it is efficient, and in accord with the object in view; but a private judgment that would assert opposition to authoritative government, that would advocate the right of each subordinate to choose his own hours of labor,

DUAL CITIZENSHIP.

his own remuneration, his own style of usefulness, taking directly only according to his fancy—such private judgment they would tell you was more befitting an insane asylum.

Who will persuade men of law and order, such as these, that the switchmen of any of our railroad systems is at liberty to hold his private judgment as to signals, contrary to the distinct instructions of his superiors, cost what destruction it may, cost what lives it may? Where is there reason for surprise, when such as these turn their backs on those churches which pretend to show the way to Heaven and yet leave it to each to go as he please—which pretend to guide, but as a matter of fact, do not guide. Are not these reasonable, prudent, wise, when they argue that since the life of the soul is more important than the life of the body, Protestantism is a failure when it furnishes no certain system of protection for their eternal interests—no adequate provision against the dangerous gropings of each one in his efforts towards eternal truth?

When men such as these, turned into religious indifference, to say the least, by Protestant doctrinal inconsistencies, observe the unchanging front of Catholic Christianity, reason is not

dethroned. When men such as these are eye-witnesses to Protestant decay and at the same time take into account Catholic vigor, their good sense tells them that results come from causes and they are willing to investigate and to recognize. Just as soon as such investigation takes on that fair-mindedness, consistency and thoroughness, which these make use of in secular pursuits, just so soon shall these emerge from passive into active forces in the confederation for the soul-building of our people.

An observant Protestant writer, very likely of the class of which we speak, thus expresses himself in the June issue of the *Booklovers Magazine* of the year 1903: "The attitude of the average Protestant towards that church (the Catholic) is a very interesting study. He looks at her with mingled feelings of admiration, distrust, envy and fear. He is about equally prepared upon cause being shown to become her active enemy or her submissive servant. Which position he will ultimately take remains to be seen. There are some things which make it likely that it will be seen probably before the middle of the century. * * * * At present those who look upon her most favor-

DUAL CITIZENSHIP.

ably are that large and very influential class of men whose antecedents were Protestant, but whose actual connection with Protestant churches is little more than nominal. They know enough of Protestantism to make them alive to its faults, and they know just enough of Romanism to make them admire its excellences. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism, but they admire efficiency and hate slovenliness of methods. They are legislators, city officials, editors, managers of large business interests. Whenever their dealings bring them in contact with the Roman Catholic institution, they find an organization which knows its own mind, knows what it wants, has some one who can speak for it officially and finally. They see that it maintains discipline among its own members and seems at the same time to retain their affection. They are attracted in a word by its practical, business-like efficiency and are repelled by the opposite qualities in Protestantism. They have not made their submission, and it remains to be seen whether or not they will; but they are favorably disposed, so far as they are informed."

As a human institution, judged merely for its strength, progress, unity, authority, the Catholic Church holds the first place in minds such as these.

Besides the unchurched Protestant business man, we have also the unchurched Protestant of wide reading. This character does not read the Bible as in former years. The Protestant minister, Rev. Minot J. Savage of New York, said well in Boston, June, 1903: "This wonderful Bible is no longer the infallible guide to human conduct. This book, which was to him the Book of Life, is laid away out of service and the glasses of strictly Protestant workmanship with which he read it are broken. Instead, his Sundays are devoted to secular readings, both sacred and profane in character. His Sunday newspapers teem with the richest intellectual food, served in the most tempting manner. They unfold information fresh from the matured brains of the greatest thinkers of the times and this information leads beyond racial boundaries, beyond possible creed prejudices, looks into and along every path of human activity, notes every drama of human society and illustrates the lives, events and institutions of all kinds, with evidence intent to be fair to

DUAL CITIZENSHIP.

Protestant of every sect, as well as to Catholicity of every age.”

The encyclopedical Sunday newspaper is now in the fullest possession of the place formerly monopolized by the Bible, therefore the unchurched Protestant of wide reading is enabled to observe and to study religious questions as all others, not from the Baptist or Methodist or Presbyterian or Episcopalian or Catholic or any one religious viewpoint exclusively, but from every side. Hence calumniators of creeds, falsifiers of history are becoming less numerous, less daring, and the pulpits that would foster creed prejudices, creed hatreds, are less influential. Under the comprehensive and searching lights of current literature generally, no man of intelligence can expect to escape censure when trifling with authenticated facts. Hence, again, when an institution called Christian Science, invented by Mrs. Eddy, or the institution of which Martin Luther is the accredited author, or any of the many other Christian institutions, come under consideration and lay claim to patronage, unchurched reading Protestants find themselves very well provided with information to judge in many respects, independent of any particular partisan. Hence

"E PLURIBUS UNUM."

also without causing any alarming shock to Protestants of the reading kind, non-Catholic or Protestant writers can verify the fact and confirm the truth that the Catholic Church is the oldest of all Christian churches, that the Catholic Church is the recognized mother of civilization, and that no Christian church now or in the past can compare with it in the number of its martyrs, in the number of its heroes. When the sainted and learned leader of the great old Church proclaims its permanency in thrilling accents of truth, little wonder is it to liberal Protestants, should he be supported by such brilliant writers as the Protestant Lord Macaulay :

"The history of that Church (the Catholic Church) joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the supreme pontiffs. That line we trace back in an unbroken series from the Pope, who crowned Napoleon in the nineteenth century, to the Pope who crowned

DUAL CITIZENSHIP.

Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared with the Papacy, and the Republic of Venice is gone and the Papacy remains. The Papacy remains not in decay, not a rare antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Atilla. The number of her children is greater than in any former age. Her acquisitions in the new world have more than compensated for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which a century hence may not improbably contain a population as large as that which now inhabits Europe. * * * * Nor do we see any sign that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and

we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple at Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul. * * * * We see that during the last two hundred and fifty years the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions, tending to promote the convenience of life—that medicine, surgery, chemistry, engineering, have been very greatly improved. * * * * Yet we see that during these two hundred and fifty years Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been a change, that change has been in favor of the Church of Rome."

The learned Protestant writer, Mr. Malloch, has no inconsiderable hearing when he says:

DUAL CITIZENSHIP.

“ It (Protestantism) is at last beginning to exhibit to us the true results of the denial of infallibility to a religion that professes to be supernatural. It is fast evaporating into a mere natural theism, and is thus showing us what, as a governing power, natural theism is. Let us look at England, Europe and America and consider the condition of the entire Protestant world. Religion, it is true, we shall find in it; but it is religion from which not only the supernatural element is disappearing, but in which the natural element is fast becoming nebulous. It is indeed growing, as Mr. Leslie Stevens say it is, into a religion of dreams. All its doctrines are growing vague, as dreams, and like dreams, their outlines are forever changing.

There is hardly any conceivable aberration of moral license that has not in some quarter or other embodied itself into a rule of life, and claimed to the proper outcome of Protestant Christianity. Now, considering the way I have just spoken of Protestantism, it may seem to many that I have dismissed this question already. With the enlightened English thinker, such certainly will be the first impression. But there is one point that such thinkers

all forget: Protestant Christianity is not the only form of it. They have still the form to deal with which is the oldest, the most legitimate and the most coherent—the Church of Rome. They surely cannot forget the existence of this Church or her magnitude. To suppose this would be to attribute too insular, or rather too provincial an ignorance. The cause, however, is certainly ignorance, and an ignorance, which, though less surprising, is far deeper. In this country (England) the proper conception of Rome has been so distorted by our familiarity with Protestantism, that the true conception of her is quite strange to us. Our divines have exhibited her to us as though she were a lapsed Protestant sect, and they have attacked her for being false to doctrines that were never really hers. They have failed to see that the first and essential difference which separates her from them lies primarily, not in any special dogma, but in the authority on which all her dogmas rest. Protestants basing their religion on the Bible only, have conceived that Catholics, of course, profess to do likewise; and have covered them with invectives for being traitors to their supposed profession. But the Church's primary doctrine is her own perpetual infallibility.

DUAL CITIZENSHIP.

She is inspired, she declares, by the same spirit that inspired the Bible, and her voice is equally with the Bible, the voice of God. Her doctrines as she, one by one, unfolds them, emerge upon us like the petals of a half-closed bud. They are not added arbitrarily from without, but are developed from within. When she formulates in these days something that has not been formulated before, she is no more enunciating a new truth than was Newton when he enunciated the theory of gravitation. Whatever truths hitherto hidden she may in the course of time grow conscious of, she holds that these are always implied in her teaching. But the picture of the Church thus far is only half drawn. She is all this, but she is something more than this. She is not only the parliament of spiritual man, but she is such a parliament guided by the spirit of God. The work of that spirit may be secret, and to the natural eye untraceable, as the work of the human will is in the human brain. But, nevertheless, it is there. If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that as outsiders we have been taught to entertain about her.

We must in the first place learn to conceive

"E PLURIBUS UNUM."

of her as a living spiritual body, as infallible and as authoritative now as she ever was, with her eyes undimmed and her strength not abated, continuing to grow still as she has continued to grow hitherto, and the growth of the new dogmas that she may from time to time enunciate we must learn to see, are, from her standpoint, signs of life and not of corruption.

"And further, when we come to look into her more closely, we must separate carefully the diverse elements we find in her discipline, her pious opinions, her theology and her religion. Let honest inquirers do this to the best of their power and their views will undergo an unlooked-for change."

A New England journal, the editor of which is Mr. George J. C. Colby, published recently the following article on "The Religion of the Future":

"But there is one church that dates from St. Peter, and not Horace Mann, which makes religion an essential in education, and that is the Catholic Church, in which their mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond

DUAL CITIZENSHIP.

marks the hardened glass; they ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant that they found parochial schools, convents, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puritan fathers were wise, then we are foolish. Looking upon it as a mere speculative question, with their policy they will increase; with ours they will decrease. Macaulay predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London Bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious training and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting-houses will be turned into barns. Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapevines on the unknown graves of Plymouth Pil-

"E PLURIBUS UNUM."

grims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

CHAPTER IX.

FOUNDATION.

Searching minds are not satisfied with that conception of the sun which is derived from the mere observation of his all pervading light, they look for fuller knowledge, and peering through cloud and air and space, take in the very source of light, the sun himself; neither is it enough to realize that the Catholic Church is a religious institution, spanning Christian civilization and towering above all others of her kind in glory of achievement, in length of days, in surpassing vigor; it must be also seen at her beginning, as she comes from the hands of her founder, the Lord Jesus Christ, the Son of God, the very Author of Christianity. Let no one attempt to fix the value of American citizenship without knowing the price which heroic manhood paid for it. While our republic stands, the glorious history of her foundation—in particular that of her chief founder—the

"Father of His Country" must survive. It is from the sword, the pen and the voice of Washington and his illustrious supporters that the world has learned and must ever learn the basal doctrines of American liberty. The fathers of the republic passed away in their day, but their work remains, they builded for all time and their immortal principles have ever been the secret of our national preservation and development. From the start our country has had to contend with enemies from within and without, she has been subjected to the most trying tests, but she has triumphed in every struggle which involved her permanency and integrity, and while she continues as she will to bless the earth, men will be mindful of her birth, her progenitors, her noble declaration of independence, her matchless constitution, and each recurring Fourth of July shall perpetuate the reasons and assurances of her glorious nationhood.

In like manner such as would know the Catholic Church must know her Founder. They must see Him, not as some saw Him, only as of the royal house of David, but they must know Him as the angel voices hailed Him at Bethlehem, Saviour of Mankind—As the Eternal

DUAL CITIZENSHIP.

Father announced Him in the Jordan and on the Mount: "This is my beloved Son,"—"This is my beloved Son, hear ye Him." They must recognize Him as His works give testimony of Him: "The blind see, the deaf hear, the lame walk, the lepers are cleansed." They must see Him restoring the very dead to life. They must hear the cry of the multitudes who listened to His supernatural wisdom and likewise the questions of those who witnessed His divine power over the elements: "Never did man speak like this,"—"What manner of man is this, the seas and winds obey him?" If He be seen as the victim of the awful night of Calvary, He must be recognized also on the glorious triumphant day of resurrection—that day which gave unto men to say: "O death where is thy victory, O death where is thy sting?"

He must be recognized as the Son of God, therefore more than human: "I am the truth * * * * For this I was born, for this came I into the world to give testimony to the truth * * * * Heaven and earth shall pass away, but my words shall not pass away." When He instituted His Church, He equipped it with all authority and all power to take His

"E PLURIBUS UNUM."

place, to do His work, "All power is given to me in Heaven and on earth." When He speaks He is to be heeded and believed and obeyed: "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." "Go ye (my apostles, my ambassadors to mankind) into the whole world and preach my gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. All power is given to Me in Heaven and on earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world." "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."

When He charges thusly His apostles:
"Teach all nations * * * * Preach to

DUAL CITIZENSHIP.

every creature," who will question their mission, their duty, their authority? What impostor will dare to usurp their sole right? Every nation, every creature is concerned in the message which they bring, the rich and poor, the wise and ignorant, the weak and strong, the just and unjust, here and elsewhere, now and forever. And are God's messengers of good will and blessing of less account than our nation's representatives to the courts of the earth? Do not the millions of our countrymen stand ready to protect our ambassadors' privileges and rights in the land of the stranger? To that charge which He gave His apostles was there not attached this: "He that hears you hears Me * * * * "He that will not believe shall be condemned?" If He says I am with you all days even unto the consummation of the world, who will oppose, who can destroy what He with them has established, what He with them intends?

Has our country ceased to be the United States because Washington has been succeeded by Roosevelt? While the United States remains, her presidency shall remain. While the Rock of Ages remains, Christ shall be with it.

In shaping our ideas of the origin of the

Catholic Church, besides the divine character of Christ, Her founder, and the singular authority and power which He gave to His apostles, we must consider the wondrous circumstances which distinguished her inauguration. As these, the first chosen of Christ, were about to take up their work, the Holy Ghost descended upon them in the form of fiery tongues and these publicans and fishermen, who were neither philosophers, nor statesmen, nor orators, who were acquainted with no other language but that of Galilee, were endowed with the spirit of truth and fortitude, and "they began to speak with divers tongues, according as the Holy Ghost gave them."

Going forth from the upper chamber, no longer weak and vacillating, their minds illumined by the fullness of truth, their souls thrilling with the courage of resolute conviction, they inaugurate the authoritative teaching of the church of the living God. They address themselves to that hostile priesthood, both Jewish and heathen, which stood at the head of all great public movements—to that hostile magistracy, which was united with the interests of a heathen and Jewish sway that tolerated no religion which refused conformity

DUAL CITIZENSHIP.

to national rites, or the worship of national gods—to the hostile wisdom and pride of the heathen philosophers, whose wit, learning, sophistry, jealousy and malice could brook no opposition—to an age distinctly skeptic, an age of special contempt for what was plain to be received as supernatural, an age of unprecedented luxury and dissoluteness of living—to the multitudes assembled in Jerusalem of the different nations of the earth.

“Now, there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven. And when this voice was made, the multitude came together and was confounded in mind, because that every one heard them speaking in his own tongue. And they were all amazed and wondered, saying: ‘Behold, are not all these who speak Galileans? And how have we everyone heard our own tongue wherein we were born? Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia. Phrygia and Pampilia, Egypt and the parts of Lybia about Cyrene and strangers of Rome. Jews also and proselytes, Cretes and Arabians: We have heard them speak in our own tongues the wonderful works of God.’”

"E PLURIBUS UNUM."

"Nowhere," says St. Augustine, "do we read before that men congregated had, by receiving the Holy Ghost, spoken with the tongues of all nations." Holy Scripture contains no records of those Pentecostal utterances of the apostles, save that of Peter, whose first discourse won for the church three thousand souls, but it does tell us of the renewed approbation with which Heaven blessed the first appearance of Christ's representatives to the nation. At the command of Peter, the man who was "lame from his mother's womb" * * * * "leaping up, stood and walked and" * * * * walking and leaping and praising God," was cured.

"Silver and gold I have none: but what I have I give thee, in the name of Jesus Christ of Nazareth arise and walk."

"And with great power did the Apostles give testimony of the resurrection of Jesus Christ, Our Lord * * * * and the multitude of men and women who believed in the Lord were increased."

"Insomuch that they brought the sick into the streets and laid them on beds and couches, that when Peter came his shadow at least might overshadow any of them and they might

DUAL CITIZENSHIP.

be delivered from their infirmities. And they came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons and such as were troubled with unclean spirits: who were all healed."

"Many wonders also and signs were done by the Apostles in Jerusalem."

"Teach all nations" is their charge and forthwith they depart into the unknown lands of the earth. Jerusalem, Antioch and Rome heard the preaching of St. Peter; Achaia, Scythia, that of St. Andrew; Judea and various places in Palestine, that of St. James the greater; Asia heard the testimony of St. John; the Kingdom of the Parthians and the plains of India that of St. Thomas; Persia and Ethiopia that of St. Matthew; India, near Ethiopia that of St. Bartholomew; the two Phrygias that of St. Philip; Cyrene, Lydia, Numidia, of St. Simon Zelotes; Palestine, Idumea, Mesopotamia, Syria, Armenia, of St. Jude.

"Verily," said St. Paul, "their sound has gone forth unto all lands."

"As the great river whose water leaps down a giant birth from its parent lake, ever blazing under the splendor of a tropical sun, yet ever fed by sources springing from snow

"E PLURIBUS UNUM."

crowned mountains and changes in its course the desert into earth's fruitfulest region, so the river of God, welling forth on the day of Pentecost from the central abyss of divine love, bore down to all the nations the one water of salvation."

To-day as in every age, the loving thoughts of Catholics go back to the parent source of Christianity and there drink in all that goes to establish their hope and trust in Christ. From no other but this parent source of truth in its purity have Catholics ever partaken—out of it alone has sprung the worship, government, moral and spiritual being of Christ's kingdom on earth, His Church the Catholic, which He alone builded, could build. Will un-churched American Protestants investigate for themselves this divine origin of the Catholic Church? Will they become convinced, as Catholics are convinced, that this origin is the only key to the mystery of that indefectibility, power, supremacy and excellence which makes the Catholic Church the spiritual superior of all other institutions of earth? Not a few whose opinions are worthy of the gravest attention, seem to imply that they will, and some going still further seem to have no fear in

DUAL CITIZENSHIP.

telling us that the day is not far distant when we shall be indeed one of the one "household of the faith, of the one fold and of the one shepherd." John Bright, the eminent non-Catholic statesman, said: "I see another and brighter vision before my gaze. It may be only a vision; but I cherish it. I see one vast confederation stretching from the frozen north to the glowing south and from the wild billows of the Atlantic to the calmer waters of the Pacific main: and I see one people, one language, one law and one faith; and all over that wide continent; the home of freedom and a refuge of the oppressed of every race and of every clime."

CHAPTER X.

OTHER VISIONS.

THE well-known American writer, George Parsons Lathrop, a convert to the Catholic Church thus speaks: "The best people on earth (the American people) ought to be loyal believers in the best religion. The Catholic faith in my opinion is the only force that can save our national character and national greatness already threatened by many dangerous elements and tendencies, from the peril of disintegration. I, too, believe that the next century, the twentieth, will see a tidal wave of conversion sweeping the majority of our countrymen into the Catholic Church. At this Epiphany season how shine the words of Isaias: " 'Arise, be enlightened, O Jerusalem, for the light is come!' These words the prophet uttered seven hundred years before the incarnation of Christ, yet he saw the event so clearly that he spoke of it as already present. We American Catholics of to-day do not need a tithe of his prophetic power to declare to our

DUAL CITIZENSHIP.

countrymen that their light is come and will presently bathe the land in splendor.”

At a meeting held in Boston, June 26, 1903, in the interests of the “American Federation of Catholic Societies,” Rev. Francis Dolan, D.D., offered the following prediction: “To America all the Catholic world is looking to-day and is hoping to see the time when through the means of a sound Catholic public opinion which is going to be roused by this federation, the United States of America is going to be a Catholic country. And we are going to be a Catholic country because the people of the United States of America are going to be broad-minded enough to look thoroughly into the teachings of the Catholic Church and to see there purity and strength and God’s truth, and the American character is broad enough when it sees that the Catholic Church is God’s true and only Church—it is broad enough of itself to accept it without any more pushing on our part to accept it. I suppose as a consequence of what I say there will be much discussion somewhere, and so that there may be no misunderstanding, I will repeat it. I say that before I am eighty years old—an age which I hope to attain—we will all see the greatest country

"E PLURIBUS UNUM."

to-day under the sun, not only the greatest in every material sense of the word, but the greatest in a spiritual sense also."

Rev. Morgan M. Sheedy, a distinguished Catholic priest of Altoona, Pa., at a banquet in Chicago, May 27, 1903, said: "The future religion of this land lies in the Catholic Church. It is now generally admitted that within a short time the United States will control the material world. It can be no less certain that the Catholic Church will direct the religious world. There are many perplexing problems in the social, industrial and educational life of America which must be solved and it is our duty to aid in the solution. The old prejudices against the Catholic Church are dying out, if they have not already disappeared. Thinking men are looking to the Catholic Church for aid. They see that it is the great conservative and constructive force in society. They see that it is doing a great deal to solve the social and industrial problems of the age."

A few years past Archbishop Quigley of Chicago, said: "The New World was discovered by Catholics, and the cross was planted in the name of the Church. We cannot get it out of our heads that Catholics will yet claim the New World again."

CHAPTER XI.

RETROSPECT.

As to the attitude of the Catholic Church towards Christian unity there can be no confusion—that attitude is one, never has changed, never can be changed. Leo XIII, of blessed memory, whose sentiments on this most important question were given in the opening pages of this work, but repeats the doctrine of Jesus Christ, his Apostles, their successors, the Universal Church, at all times. Never during the centuries was any doctrine more lucidly promulgated, nor more valiantly maintained by the Mother-Church than that of Christ, yesterday, to-day and forever—"the one shepherd, the oneness of the fold, the household of the faith."

Every century of Christianity may furnish Schismatics or Heretics, who would overthrow authoritative teaching and substitute the wantonness of private judgment, but every century

"E PLURIBUS UNUM."

too recalls the noble stand of the Catholic Church against every enemy within or without who attempted the dispersion of Christ's flock. At no stage of Christianity are we so fully enabled to realize the true grandeur and power and unconquerable virtue of this Church of Christ in maintaining the doctrine of unity as in those early periods of her history when she poured out her blood in torrents as proof of the oneness of Christ's claim to the shepherd's staff—of all men's right to the membership of His one fold. Let us hear the convincing words of her first champions who centuries ago confounded those mighty foes who would divide and scatter Christ's disciples.

St. Clement of the First Century: "Wherefore are these contentions and swellings and dissensions and schisms and war amongst you? Have we not one God and one Christ and one Spirit of Grace poured out upon us and one calling in Christ? Wherefore do we rend and tear in pieces the members of Christ and raise a sedition against our own body and come to such a height of folly as to forget that we are members one of another? Remember the words of our Lord Jesus, how he said 'Woe to that man, it were better for him that he had

DUAL CITIZENSHIP.

never been born, than to scandalize one of my elect: it were better that a millstone should be hanged on him and that he should be cast into the sea than that he should scandalize one of my little ones.' Your schism hath perverted many; hath cast many into dejection; many into doubt, and all of us into grief; and yet your sedition continues. Take up the Epistle of the Blessed Paul, the Apostle. What did he first write to you at the beginning of the Gospel? Verily, he did by the spirit admonish you both concerning himself and Cephas and Apollos, because that even then ye had formed partialities amongst yourselves; though that your partiality led you into less sin for you were partial to tried apostles and to another who had been approved by them. But now consider who they are who have led you astray and have lessened the majesty of your much spoken of brotherly love. It is shameful, my beloved, it is most shameful and unworthy of your Christian profession that it should be heard that the most firm and the ancient church of the Corinthians, on account of one or two persons, is in sedition against the priests."

St. Ignatius, of the Greek Church: It is fitting that you should by all means glorify

"E PLURIBUS UNUM."

Jesus Christ, who hath glorified you; that by a uniform obedience ye may be perfectly joined together in the same mind and in the same judgment and may all speak the same about the same thing and being subject to the bishop and the presbyters ye may be sanctified in all things. * * * * I exhort you that you would all concur in the mind of God; for Jesus Christ, our inseparable life, is the mind of the father; like as the bishops who have their stations at the utmost bounds of the earth are after the mind of Jesus Christ. Wherefore it becomes you to concur in the mind of your bishops, as, also, ye do. For your famous presbytery, worthy of God, is knit as closely to the bishop, as strings to the harp. Be not deceived, my brethren; those that corrupt families, shall not inherit the kingdom of God * * * * if therefore they who do these things according to the flesh, have suffered death, how much he who, by bad doctrine, corrupts the faith of God for which Jesus Christ was crucified? Such an one, being defiled, shall depart into unquenchable fire and likewise he that hears him. As therefore our Lord being united did nothing without him, neither by himself nor by his apostles, so neither do you

DUAL CITIZENSHIP.

do anything apart from the bishops and the presbyters. Neither attempt ye anything that seems good to your own judgment; but let there be in the same place one prayer, one supplication, one mind, one hope, in love, in joy undefiled. There is one Jesus Christ, than whom nothing is better. Wherefore haste ye all together as unto the Temple of God, as unto one altar, as unto one Jesus Christ, who proceeded from one Father, and is in One and to One returned."

"Do ye then, being children of light and truth, flee division and corrupt doctrines; but where the shepherd is, thither follow ye as sheep. For there be many wolves held worthy to be trusted, who take captive those who are running a good course; but in your unity they shall have no place. Abstain from the evil herbage, which Jesus Christ dresseth not: for as much as they are not the father's planting. Not that I have found a division among you, but rather purity from defilement. For as many as are of God and of Jesus Christ these are with the bishop and as many as shall repent and turn to the unity of the Church, these also shall be of God, that they may live according to Jesus Christ. Be not deceived, my brethren,

"E PLURIBUS UNUM."

whosoever followeth one that created schism, he inheriteth not the kingdom of God. Whosoever worketh by another man's opinion he assenteth not to the Passion. Wherefore I did my part as a man fitted for the preserving of unity. For where is division and wrath God dwelleth not. The Lord forgiveth all who repent if their minds be turned unto God's unity and the counsel of the bishops."

St. Irenæus, also of the Greek Church: "The Church, though spread over the whole world to the earth's boundaries, having received both from the Apostles and from their disciples the faith in one God, the Father Almighty * * * * and in one Jesus Christ, that Son of God who was made flesh for our salvation and in the Holy Spirit * * * * having as I have said, received that preaching and this faith, the Church though spread over the whole world guards sedulously as though dwelling in one House; and these truths she uniformly holds as having but one soul and one and the same heart; and these she proclaims and teaches and hands down uniformly as though she had but one mouth; for though throughout the world the languages are various, still the force of the tradition is one and the same. And

DUAL CITIZENSHIP.

neither do the churches founded in Germany, nor those in Spain, in Gaul in the East, in Egypt, in Africa, nor in the regions in the middle of the earth, believe or deliver a different faith; but as God's handiwork the sun is one and the same throughout the universe, so the preaching of the truth shines everywhere and enlightens all men who wish to come to the knowledge of the truth. Nor does he who amongst the rulers in the churches is more powerful in word deliver a different doctrine from the above; nor does he who is weak in speech, weaken the tradition. For the faith being one and the same, neither he who has ability to say much concerning it hath anything over, nor he who speaketh little any lack.

* * * * We have exhibited all those who introduce wicked opinions concerning our Creator and Maker who also built up this world, above whom there is no other God; and having by manifest truths overcome those who teach erroneously respecting the substance of our Lord and the arrangement he made for the sake of his own; but the public teaching of the Church is everywhere uniform and equally enduring and testified unto by prophets and by apostles, and by all the disciples as we have

"E PLURIBUS UNUM."

demonstrated through the first and intermediate and final period, and through the whole economy of God and, that accustomed operation relative to the salvation of man which is our faith, which having received from the Church, we guard; and which by the spirit of God is ever in youthful freshness like something excellent deposited in a beautiful vase making even the very vase wherein it is seem newly formed. For this office of God has been entrusted to the Church as though for the breathing of life into his handiwork unto the end that all the members that partake may be vivified; in this too is disposed the communication of Christ, that is, the Holy Spirit, the pledge of incorruption, the ladder whereby we ascend unto God. 'For in the Church," saith he, "God hath placed apostles, prophets, doctors" and every other work of the spirit of which all that are not partakers who do not hasten to the Church but by their evil sentiment and most flagrant conduct, defraud themselves of life. For where the Church is there is the spirit of God and where the spirit of God is there is the Church and every grace; but the spirit is truth. Wherefore they who do not partake of that spirit are neither nour-

DUAL CITIZENSHIP.

ished unto life from a mother's breast nor see the most clear spring which proceeds from Christ's body: but dig unto themselves broken cisterns out of earthly trenches and out of the filth drink foul water, fleeing from the faith of the Church lest they be brought back: but rejecting the spirit that they may not be instructed. But being alienated from the truth they deservedly wallow in every error, tossed about by it; at intervals thinking first one thing and then another respecting the same matters and never having a settled opinion, preferred to be cavillers about words rather than disciples of the truth. For they are not based upon the one rock but upon sand which contains within it many atoms and on this account they both invent many Gods and have always as an excuse that they are searching but they never find."

St. Hegesippus, of the Greek Church: "They call the Church a Virgin for it had not been corrupted by hearkening to folly. Thebutis, because he was not made bishop, was the first to begin to corrupt it. (He proceeds to name several heretics and their sects as Simon, Menander, Marcion, Valentine.) Each of these introduced of himself and different from all the

"E PLURIBUS UNUM."

rest his private opinion. From these sprang false Christs, false prophets, false apostles, who severed the unity of the Church with counterfeit teaching against God and his Church."

Tertullian, also of the Second century: "The heretics will have the overthrow of discipline to be simplicity and the care of it amongst us they call pandering. They muddle up a peace also with all everywhere; for it makes no matter to them although they hold different doctrines, so long as they conspire together in their siege against the truth. All are puffed up; all promise knowledge. The catechumens are perfect before they are taught * * * * but what shall I say concerning the ministry of the word; seeing that their business is not to convert the heathens but to subvert our people? This is the glory which they rather catch at, if, perchance, they may work the fall of those who stand, not the raising up of those who are fallen; since their very work comes not of the building of their own, but of the pulling down of the truth. They undermine ours that they may build of their own. Take from them the law of Moses and of the prophets and of God, the Creator, they have no cause to complain; so it comes to pass that they more easily effect

DUAL CITIZENSHIP.

the ruin of standing buildings than the building up of fallen ruins. In these works alone do they act humbly and smoothly and submissively; but they know no reverence even towards their own chiefs. And this is why there are commonly no schisms amongst heretics; because when there are any they appear not; for schism is their very unity. I speak falsely if they do not differ among themselves, even from their own rules, seeing that each forthwith moulds according to his own pleasure the things which he hath received even as he who hath delivered them to him, framed them according to his own pleasure. The progress of the matter is a confession of its nature and of the manner of its birth. The same thing was allowed to the Valentinians as to Valentinus, the same to the Marcionites as to Marcion—to change the faith according to their own pleasure. Finally all heresies are found when thoroughly examined differing in many things from their own founders. Most of these have not even churches; without a mother, without a see, destitute of a faith, outcasts, homeless, they wander to and fro.”

Origen, of the Third century: “Christians

"E PLURIBUS UNUM."

are not one nation but out of all nations one people."

St. Cyprian, of the Latin Church: "They now offer peace who themselves have it not. They promise to restore and recall the lapsed into the Church who have themselves receded from the Church. God is one, and Christ is one, and the Church one, and their chair one, founded by the Lord's word upon a rock. Another altar or a new priesthood besides the one altar and the one priesthood cannot be set up. Whosoever gathereth elsewhere scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever by human frenzy is instituted so as to violate a divine arrangement. Far from the contagion of such men depart, and by fleeing, shun their discourse as a cancer and a plague; according to God's warning word: 'They are blind leaders of the blind but if the blind lead the blind, both shall fall into the pit.' * * * * We lately sent our colleagues, Caldonius and Fortunatus, that not merely by the persuasions of my letters but also their own presence and your unanimous counsel they might use their best endeavors and strive effectually to reduce the members

DUAL CITIZENSHIP.

of the divided body to the unity of the Catholic Church and unite them with the bond of Christian charity. But since the obstinate and unbending perverseness of the opposite party has not merely rejected the bosom and embrace of the mother and the root, but even with increasing and renewed and more fatal discord, that party has set up a bishop for itself and contrary to the majesty of the divine appointment and of Catholic unity once delivered, has made an adulterous and opposed head without the Church.—Upon the receipt of your letter and of that of your colleagues, so also upon the arrival of Pompeius and Septanus, men of worth and colleagues most dear to us, by whom all these transactions have been to our common joy with firmness maintained and approved, according to the holiness as well as the truth of divine tradition and ecclesiastical institution required, we have sent this letter to you.

* * * * This is my brother and ought to be our special duty to seek to secure as far as in us lies the unity delivered by the Lord, and through the Apostles to us successors, and as far as we are able, to gather into the Church the straying and wandering sheep which the perverse factionousness and heretical efforts of

"E PLURIBUS UNUM."

certain persons have separated from the mother, those alone remaining without, who have sunk completely down under their obstinacy or madness and will not return to us; men who will have to give an account to God of the rupture and separation caused by them and of their abandonment of the church." * * * *

"And therefore the Lord indicating to us that unity cometh from divine authority sets down this saying, 'I and the Father are one,' to which unity, reducing his Church, he again says, "And there shall be one flock and one shepherd.' But if the flock is one how can he who is not in the number of the flock be reckoned in the flock? Or how can he be accounted a shepherd, *who*—the true shepherd remaining by successive ordination and presiding in the Church of God,—*succeeding to no one and beginning from himself*, becomes an alien and profane, the enemy of the peace of the Lord and of divine unity, dwelling not in the House of God, that is in the Church of God, in which only men of one mind and one heart dwell, according as the Holy Spirit says in the Psalms, 'God that maketh man of one mind dwell in a house?' In fine, even the very sacrifice of the Lord shows forth Christian unanimity knit to-

DUAL CITIZENSHIP.

gether by firm and inseparable charity. For when the Lord calls bread which is formed from the union of many grains his body, he indicates one people whom he bore united together; and when he calls wine which is expressed out of many clusters and bunches of grapes and is incorporated into one, his blood, he in like manner signifies our flock joined together by the admixture of a united multitude.

* * * * Heresies and schisms are his (the devil's) inventions wherewith to subvert faith, to corrupt truth and to rend unity. Those whom he cannot detain in the blindness of the old way, he circumvents and deceives by misleading them on their new journey. He snatches men from out the Church itself.

* * * * This is the result as long as men have not recourse to the source of truth, nor seek the head, nor keep the doctrine of the heavenly father. Which whosoever will consider and examine, for him there is no need of a lengthened treatise and much argument. Proof is ready for belief in a short statement of the truth. The Lord says unto Peter 'I say unto thee, saith he, that thou art Peter and upon this rock I will build my church and the gates of hell shall not vanquish it; and to thee

I will give the keys of Heaven, and whatsoever thou shalt bind,' etc. And again to the same after his resurrection, he says, 'Feed my sheep.' Upon that one he builds his church and to him he assigns his sheep to feed. And although to all the apostles after his resurrection he gives an equal power and says, 'As the Father sent me I also send you: receive ye the Holy Ghost: whatsoever sins ye shall remit, they shall be remitted; whatsoever ye shall retain, they shall be retained;' yet in order to manifest unity, he has by his own authority so placed the origin of that same unity as that it begins from one. Certainly the other apostles were also what Peter was, endowed with an equal fellowship both of honor and power, but the commencement proceeds from unity and the primacy is given to Peter that the Church of Christ may be set forth as one. Which one Church in the canticle of canticles the Holy Spirit designates in the person of Christ and says: "My Dove, my spotless one, is but one; she is the only one of her mother, elect of her that bore her.' He who holds not this unity of the Church, does he think that he holds the faith? He who strives against and resists the Church—he who abandons the chair of Peter, upon whom the

DUAL CITIZENSHIP.

church was founded—does he feel confident that he is in the Church? Seeing that the blessed Apostle Paul also pictures this same thing and shows the sacrament of unity in these words, ‘One body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God.’ This unity should we hold and vindicate firmly, especially we bishops who preside in the Church in order that we may approve the Episcopate itself one and undivided. Let no one deceive the brotherhood by falsehood, no one corrupt the truth of faith by faithless prevarication. The Episcopate is one, a complete part of which is held by each bishop. The Church too is one, though extended far and wide and is further multiplied by the increase of her fruitfulness. As the sun has many rays, yet one light; and the tree many boughs, yet its strength is one resting on the firmly cleaned root; and as when many streams flow down from one fountain-head, though a multiplicity of waters may seem to be diffused from the bountifulness of the overflowing abundance, yet is unity preserved in the common source. Part a ray of the sun from its orb; this division of light the unity allows not: *break a branch from the tree, once broken it can bud no more: cut the stream from its*

"E PLURIBUS UNUM."

source, the remnant dries up. Thus the Church flooded with the light of the Lord puts forth her rays through the whole world: yet the light is one which is spread over every place while its unity of body is preserved. In the luxuriance of her plenty she stretches her branches over the universal earth and spreads out far and wide her bountiful and onward streams. Yet is there one head and one source and one mother abundant in the results of her fruitfulness. It is of her we are born; with her milk are we nourished; her breath is our life. The spouse of Christ cannot become adulterate, she is undefiled and chaste. She owns but one home; with spotless purity she guards the sanctity of one chamber. She keeps us for God; she appoints unto a kingdom the sons that she has borne. Whosoever having separated from the Church is joined to an adulteress, he is cut off from the promises of the Church. Neither shall he come unto the rewards of Christ who leaves the Church of Christ. He is an alien, he is profane, he is an enemy. He can no longer have God for a Father who has not the Church for a mother. If anyone was able to escape who was without the Ark of Noah, then can he escape who is out of doors

DUAL CITIZENSHIP.

beyond the Church. The Lord warns and says, 'He that is not with me is against me, and he that gathereth not with me scattereth.' He who breaks the peace and concord of Christ's Church does so against Christ. He who gathereth elsewhere than in the Church scatters the Church of Christ. The Lord says: 'I and the Father are one;' and again of the Father, Son and Holy Ghost, it is written: 'And these three are One.' And does anyone believe that this unity thus proceeding from the divine immutability and cohering in heavenly sacraments can be rent asunder in the Church and be split by the divorce of antagonist wills? He who holds not this unity holds not to the law of God, holds not the faith of Father and Son, holds not life and salvation. * * * * Because Christ's people cannot be rent, his tunic woven and conjoined throughout was not divided by those to whom it fell. Individually conjoined, coentwined, it shows the coherent concord of our people who have put on Christ. In the sacrament and sign of his garment he has declared the unit of the Church. He then is the criminal and the traitor who is so inflamed with the madness of discord as to think aught can rend or to venture on rending God's

"E PLURIBUS UNUM."

unity, the garment of the Lord, the Church of Christ? He himself warns us and teaches in his gospel saying, 'There shall be one flock and one shepherd.' And does anyone think that there can in one place be either many shepherds or many flocks? So too the apostle, Paul, suggesting the same unity entreats and exhorts saying, 'I beseech you brethren by the name of our Lord Jesus Christ that you all speak the very same thing and that there be no schisms amongst you. But be you settled in the same mind and in the same judgment. Thinkest thou that any can live and stand that withdraws from the Church and forms for himself other resting places and other homes? * * * * Thinkest he that he is with Christ who does counter to the priests of Christ and separates himself from the fellowship of his clergy and his people? That man bears arms against the Church; he withstands God's appointment: an enemy to the altar, a rebel against the sacrifice of Christ; for faithfulness, faithless; for religion, sacrilegious; a servant without obedience, a son without piety, a brother without love; setting bishops at naught and abandoning the priests of God, he dares to build another altar, to offer with unlawful ac-

DUAL CITIZENSHIP.

cents another prayer to profane with false sacrifices the truth of the dominical victim; without knowing that he who strives against the ordinances of God is punished with the divine censure for the boldness of his temerity. * * * * This crime is worse than that which the lapsed appeared to commit; who at least when placed in a state of penitence for their offence, deprecate God with full satisfactions. In their case the Church is sought for and appealed to; in the other the Church is resisted; here there may have been compulsion in guilt, there the will is involved. The lapsed harms only himself; but one who tries to raise heresy and schism betrays many by leading them along with him. Lastly the lapsed if he attain unto martyrdom may receive the promise of a kingdom; the other, if he be killed out of the Church cannot obtain the Church's rewards. * * * * There is one God and one Christ and His Church is one, and the faith one and the people one, joined in the solidarity of body by the glue of concord. Unity cannot be sundered nor the one body separated by the dissolution of his structure; nor be torn in pieces by the rendering of its inward vitals."

"E PLURIBUS UNUM."

St. Victorinus, of the Third Century: "In these seven churches of the faithful of the one Church, because by the nature of faith and election there is one in seven."

Lactantius, of the Fourth Century: "As many heresies have sprung up and as by the instigation of demons the people of God have been divided, truth is by us briefly to be defined and at the same time to be placed in its own proper dwelling place; so if anyone desire to draw the water of life, he may not be carried to broken cisterns that hold no water, but become acquainted with the most bountiful fountain of God, watered by which, he may possess perennial life. It behooves us then first of all to know that both himself and his ambassadors foretold that many sects and heresies would have existence and sever the concord of the holy body and warned us to use the utmost prudence and care for fear lest we might at any time fall into the snares and wiles of that adversary with whom it is God's will that we should wrestle. * * * * Some of ours there have been either less settled in faith or less learned or less prudent who have caused a breach in unity and disunited the Church. * * * * Whilst some that have been not

DUAL CITIZENSHIP.

learned enough in the heavenly writings to be able to reply to their opponents when they objected that it was both impossible and unbecoming that God should be enclosed within a woman's womb. * * * * Have been perverted from the right path and have corrupted the heavenly writings so far as to fashion for themselves a new doctrine without any root or firmness; whilst, some, enticed away by the predictions of false prophets who have been both by him and by the true prophets foretold, have fallen away from God's doctrine and abandoned the true tradition. But all these entangled, demoniacal wiles which they ought to have foreseen and to have guarded against have by their imprudence lost the divine name and worship. For whereas they are called Phrygians or Novatians or Valentinians or Marcionites or Anhropians or other such, they cease to be Christians who having lost the name of Christ assumed human and extraneous titles. *The Catholic Church is therefore the only one that retains the true worship.* This is the source of truth; this the dwelling place of faith; this the temple of God which whosoever enters not or from which whosoever departs he is an alien from the hope of life and eternal

"E PLURIBUS UNUM."

salvation. No one ought to flatter himself by means of obstinate disputation; for life and salvation are at stake which if not prudently and sedulously looked to are lost and utterly destroyed. But as every sect of heretics thinks itself above every other Christian and disowns the Catholic Church, it is to be known that *that is the true wherein are confession and penitence* which wholesomely heal the wounds and sins to which the weakness of the flesh is subject."

St. Alexander of Alexandria, of the Fourth Century: "As the body of the Church is one and as it is a precept of the divine writings to keep the bond of unanimity and of peace, it is in accordance with this that we should write and make known to each other what has been done by each in order that whether one member suffered or rejoiced we may mutually suffer or rejoice with each other."

Eusebius, of the same century: "Do not separate from the Church. If I am mad, what is that to thee? If I utter things that are alien, judge me and lose me not. Seek not an opportunity for schism. A sheep which is without the Church is the wolf's share, for be thou even a sheep of greater strength it is

DUAL CITIZENSHIP.

more expedient for thee to be within than without the walls of the fold. Thou art strong, bear with my weakness: thou art infirm, accept a cure from the common Church. One drop does not make a torrent, even though it fall, it is absorbed by the earth—yea, even before it reach it: but drop upon drop overturns mountains. One reed is easily broken but many are stronger than iron. The eye by itself is not an eye * * * * it is the blending of the members together that makes a whole that is excellent, for wert thou an eye taken from the body thou wert blind or rather dead. Let us come together in the Church under a mother's wings, in the Church where the adornments are those of a bride and the members are Christ, not for the purpose of schisms or heresies * * * * this house is not mine nor thine. Why withdraw my account from the Lord's house? And first of all why assume to yourselves that you are wiser than the rest? Next why give the devil what he so much wishes? If I am weak, thou that are strong by not withdrawing, confirm the Church. If I utter things that are alien why dost thou who speakest what is right withdraw thyself in order that my words may seem

"E PLURIBUS UNUM."

to be deprived of force? Brethren let us not make conventicles nor caves * * * * Thou goest forth from the Church and abandonest my mother for me. But what am I or what is Paul or Apollos?"

St. Hilary of the same century: "But since the body of the Church is one, not a body made up by a kind of confused mixture of bodies, nor by each of them being gathered together into an undistinguishable heap and shapeless mass, but through unity of faith, through the brotherhood of charity, through the concord of deeds and wills, through the gift of that sacrament which is one in all, are we all one body to which Paul exhorts us, saying: 'I beseech you brethren that you be all of one mind, exercising the same charity' and when it shall be according to what is written, 'And the multitude of believers had but one heart and one soul,' then shall we be the City of God, then the holy Jerusalem, because Jerusalem is built as a city, whose participation is of the same thing. But dissenters from the assembly of the saints and they who urged on by their sins separate themselves from the body of the Church have no participation in this holy house because the participation of this city is

DUAL CITIZENSHIP.

of the self-same thing. For they who are of one mind from the fellowship of a perfect city cannot have participation in what is different but in what is the same. Therefore all who are one will be in that as the psalm testifies, for it says 'For thither did the tribes, the tribes go up'—not one tribe, but many.

* * * * Great is the power of truth which, though it is capable of being understood by its own merits, yet does it shine forth by the very opposition raised against it; so that whilst remaining in its nature immovable, when attacked it daily adds to the firmness of its nature. For this is the peculiarity of the Church that when it is wounded it then conquers; when accused it is then understood; when abandoned it then gains. She could wish indeed all men to abide with her and in her and not to cast off some or to drop others from her most tranquil bosom when they become unworthy of the dwelling place of so excellent a mother, but whether heretics leave her or are cast from her, as much as she loses in the way of bestowing salvation from her bounty, so much does she gain in the way of faith that blessedness is to be sought from her. For the means of knowing this are at hand from the very devices of the

"E PLURIBUS UNUM."

heretics. For whereas the Church instituted by the Lord and settled by the Apostles is one for all men from which the frantic error of diverse impieties has severed itself: and it is undeniable that difference of faith has arisen from the evil of a bad comprehension, seeing that what is read is made to tally rather with their sentiments than their sentiments made to obey what is read; yet seeing that all these parties are mutually opposed to each other, she may be known not only by her own doctrines but by those of her adversaries even so as while they are adverse to her to confute the impious erroneousness of them all by the fact of being alone and one. All heretics then advance against the Church; but whilst all heretics mutually overthrow each other their victory brings them nothing for themselves, for their victory over each other is the Church's triumph over all, since heresy combats in some other heresy just so far as that which the faith of the Church condemns in that other heresy; and in the midst of all this they assert our faith whilst opposing one another."

St. Athanasius, of the same century: "As for you remaining on the foundation of the Apostles and holding to the tradition of the

DUAL CITIZENSHIP.

Fathers pray that now at length all contention and emulation may cease, and that all the insane questions and logomachies of the heretics may be condemned, and that nefarious and homicidal Arian hereby may disappear and the truth shine in every breast so that all may everywhere speak the same thought and that no Arian blasphemies remaining there may be proclaimed and confessed throughout every Church, 'one Lord, one faith, one baptism in Jesus Christ, Our Lord.'"

St. Zeno, of the same century: "Ninive represents the Church wherein even then our people of the Gentiles dwelt which God has not vainly called a great city; for it was to come to pass that by the people of all nations believing in Christ, the whole universe should become one people unto God."

St. Cyril of Jerusalem, also of the same century: "We see that Christ himself preferred this unity to his vengeance, in that he wished all his disciples to be in one, in preference to inflicting punishment after being offended; desirous not to be denied he warned that 'Whosoever should deny him, him would he deny before the Father;' and though this is written, yet for the good of unity, blessed

"E PLURIBUS UNUM."

Peter—for whom after his denial it were enough if he obtained pardon—merited both to be preferred to all the Apostles and he alone received of the kingdom of heaven the keys to be communicated to the others. * * * *

If the love of innocence were to be set above the advantage of peace and unity, the Apostles would have said that they ought not to hold communion with Peter who had denied their Master and their Lord, the Son of God. They might not have communicated with Peter, they might have quoted against him the words of Christ, who had declared that he would deny before the Father whosoever should deny Him before man. * * * * The head of the Apostles might so have governed himself as not to incur a crime of which he would have to repent, but his various errors are therefore seen under one head that it might be shown that for the good of unity everything ought to be endured for God. * * * * There stands so many without guilt, and a sinner receives the keys that there might be a pattern in the matter of unity. It is provided that a sinner should open to the innocent lest the innocent might shut the door against the guilty, *and that unity which is necessary be not."*

DUAL CITIZENSHIP.

St. Gregory of Nazianzen, of the same century: "This discord it is that has split *the one church into many parts and has banded us not to side with one Paul or Cephas or Apollos or with some one that plants or some one that waters but has produced many Pauls and Apollos and Cephases after whom we took our names instead of that great and common name Christ. And we are said to belong to these men.*"

St. Balis, of the same century: "Adore ye the Lord in his holy court. Adoration is necessary, but adoration which is not out of the Church but is offered in the very court of God. Invent not, he says, your own courts and synagogues for me. One is the holy court of God. The synagogue of the Jews was formerly that court but after their sin against Christ their house became desolate. Hence does the Lord also say, 'and other sheep I have that are not of this fold' where speaking of these that are preordained out of the Gentiles unto salvation. He points out a court of his own besides that of the Jews. Wherefore out of this holy court God is not to be worshipped but in that court; lest he that is out of it or is drawn out of it

"E PLURIBUS UNUM."

by these that are without cease to be in the Lord's court."

St. Siricius, Pope, of the same century: "It has been arranged by Apostolic discipline that one ought to be the confession of the Catholic bishop. *Wherefore if the faith be one, one also ought the tradition to continue.* If one the tradition, one ought to be the discipline observed throughout all the churches. The churches are indeed founded in different countries, but by the oneness of the Catholic faith throughout the whole world has been called one. This also do we read, 'one is my dove, my perfect one is but one, she is the only one of her mother.' "

St. Jerome, also of the same century: "That the hearts of heretics are divided and that they oppose each other with opposite opinions even themselves do not deny, seeing that their sentiments are conflicting. Therefore shall they be dispersed and the Lord shall break down or dig up their idols or altars which they have devised out of their own hearts and he shall destroy their titles by which they are each called after their own names and having posed their own names upon their own hands so as to be

DUAL CITIZENSHIP.

said to belong not to the Church of Christ but to this man or that."

St. John Chrysostom, of the same century: " 'To the Church of God that is at Corinth,' * * * * he calls it the Church of God, showing that it ought to be united. For if it be of God, it is united and is one not in Corinth only but also in all the world. For the name of the Church is the name not of separation but of unity and concord. * * * * For though these words were written to the Corinthians yet does he also make mention of all the faithful throughout the whole world, showing that the Church though dispersed in divers places ought to be throughout the whole world one and much more that which is at Corinth. For though place divide, yet does the Lord bind them together being common to them all."

St. Gaudentius of Drescia, of the same century: "It is certain that all men of that age perished in the deluge save those who were found worthy to be within the ark, which was a type of the Church. For in like manner also now they cannot be anywise saved who are *aliens from the Apostolic faith and from the Catholic Church.*"

"E PLURIBUS UNUM."

St. Augustine of the fifth century: "If the Church should address you (Donatists) gently and say, 'Oh, my children, what complaint do you bring against your mother? I wish now to hear from you why you have deserted me. You accuse your brother and I am sorely lacerated. When the Gentiles persecuted me, I endured many things in grief; many abandoned me but they did it through fear; but no one has compelled you to rebel against me thus. You say that you are with me but you see that it is false. I am called the Catholic Church and you are on the side of Donatus.'"

St. Chromatius, of the same century: "'Blessed are the peacemakers for they shall be called the children of God.' The peacemakers are they who keeping aloof from the scandal of dissension and discord, preserve the love of brotherly charity and the peace of the Church under the unity of the Catholic faith, a peace which the Lord in the Gospel especially commends to his disciples to keep, saying 'Peace I leave, my peace I give unto you,' a peace which David of old testified that the Lord would bestow upon the Church * * * * for there is not anything so necessary to God's servants, so salutary to the Church as to keep

DUAL CITIZENSHIP.

charity and to love peace, without which the Apostle says to the Hebrews that no man can see God. Wherefore it behooves us with all zeal and diligence to keep the peace of the Church, and to bring back as far as in us lies, from zeal for peace and the faith, those who dissent from peace, unto the love of the Church."

St. Nilus, of the same century: "Concerning the intellectual Jerusalem, that is, the Church, it is written 'Whose participation is the same thing.' For all believers being one body and one spirit, one city in conversation, coming together unto the same place in the bond of peace and of love, we partake in unanimity of the gifts of the Holy Ghost."

Zacchaeus, of the same century: "These heretics abandoning the apostolic tradition, have followed teachers of a false faith and have, with the doctrines, changed the name of religion. For just as each of them took it into his fancy to lead astray the ignorant by his deceits, and by his crime to gain honor for himself, was God taught to be believed in part or to be totally denied: besides this they called after their own names, men who previously

bore the name of Christ, that thus they who, after abandoning the name of Christ, took the name of their religion from a man, might in no particular be free from sacrilege. For what difference does it make whether a man who ceased to be called a Christian take his designation from an idol or from a man? Accordingly each heresy is now designated by the name of the individual through whom as its author it prevaricated; and to such a degree are they pleased with their peculiar nomenclature as not even by this to perceive, that they are cut off from the unity of religion even though in name, they have lost the faith. Hence from Manes the Manichees, etc., * * * * they cease not to assail the Church and Christ. But as nothing was ever stronger than truth, the mighty ponderous mass remains immovable in the midst of the assaulting waves, which break, tormented with their mutual violence; and the purpose of these Apostles merely attains to this, that differing as they do from each other, while each desires to destroy our faith, they as a whole establish it."

St. Cyril of Alexandria, of the same century :

DUAL CITIZENSHIP.

“Therefore do they say that the mystery of Christ must be celebrated in the Church of God as in holy tabernacles. * * * *

“‘In one house shall it be eaten, neither shall ye carry forth of the flesh thereof out of the house.’

“The many-minded heretics violate this will of God, fixing up for themselves as they do another tabernacle besides that which is truly the holy tabernacle and sacrificing the land without and carrying it forth somewhere to a very great distance from that one house and dividing the indivisible. For Christ is one and perfect in all.”

Theodoret, of the same century: “‘To the Church of God which is of Corinth,’ etc. All the words here set down are remedies for that under which they suffered, for they reconcile that division which had miserably taken place. And first of all he calls them one Church and the Church of God, and adds in Jesus Christ, not in this or that other individual. He likewise calls them both elect and saints and joins them with these who had believed throughout the universe; teaching that not only they ought to think alike, but that all they also who have believed the Gospel, have one mind as having

"E PLURIBUS UNUM."

been perfected in the body of Christ, our Lord."

St. Sixtus, Third, Pope, of the same century: "Wherefore because the faith, as the Apostle says, is one, that faith which has triumphantly prevailed, let us believe what it behooves us to teach, and teach what it behooves us to behold. Let nothing further be allowed to novelty because it is fitting that nothing be added to antiquity. Let not the belief of our ancestors be troubled by an admixture of filth."

Vincent of Lerins, of the same century: "From the truth teaching unity of which fathers none dissent, the same Apostle very earnestly entreats, saying 'But I beseech you brethren that you all speak the same thing and that there be no schisms among you, but be you perfect in the same mind and in the same judgment.' But if any separate from the communion of the judgment of these men, let him hear that of the same Apostle, 'He is not the God of dissension, but of peace,' that is, not the God of him who falls away from the unity of consent, but of those who abide in the peace of consent—'as I teach,' saith he, 'in all the churches of the saints,' that is of the Catholics, which are therefore saintly because they per-

DUAL CITIZENSHIP.

severe in the communion of the faith. And lest any should haply overlooking the rest, arrogate to himself that he alone be heard, he alone be believed, he adds a little after 'Did the Word of God come out from you? Or came it only unto you?' 'And lest this might be taken lightly,' he added 'If any, he says, seem to be a prophet or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.' What commandments indeed but that if any man be a prophet or spiritual, that is a teacher of spiritual things, let him be with the utmost zeal a cultivator of equality and unity so that to wit he neither prefer his own opinions before others, nor recede from the sentiments of all men."

St. Leo, First Pope, of the same century: "Although the universal Church of God be ordered with distinct ranks so that the integrity of the sacred body may subsist of diverse members yet all we as the Apostle says, 'are one in Christ.' Neither is anyone so divided from the office of another as that the lowliness of any part soever should cease to pertain to the correction of the head. In unity therefore of faith and baptism is our fellowship undivided. * * * * To announce to Catholic

"E PLURIBUS UNUM."

Christians anything besides that which they have received never was lawful, nowhere is lawful, never will be lawful; and to anathematize those who announce anything besides that which has been once received was never otherwise than needful, is everywhere needful, ever will be needful."

CHAPTER XII.

LIFE-LINES.

It is a fact clearly distinguishable on every page of the history of Christianity, that the unity of Christ's true followers is coeval with the institution of His one Church and co-existent with and inseparable from the full scope of her divine mission. This fact becomes the more striking when in contrast we compare it with its antithesis—the division and subdivision which broke up and destroyed the ancient Christian sects and which in time likewise will bring about the ruin of these of our own day. In the presence, moreover, of the common fate of all human societies, which must decay and die, this unbroken immortal circle of unity perpetuated through the nations and centuries by Christ's one Church, the Catholic, is not only wonderful—it is truly miraculous and bespeaks the providence of God. "The wonderful world-wide coherence of this unity,"

"E PLURIBUS UNUM."

says Cardinal Manning, "resisting all the solvents of human subtlety and all the efforts of human strength, and perpetuating itself through all antagonisms and through all ages, undivided and indivisible, is evidence of a power higher than man."

Realizing that Jesus Christ the loving Redeemer of mankind is the center of this world-embracing circle, all is clear, and who can be surprised that He Who was to "draw all men to him"—men of good will—should succeed as no human genius or power could succeed—in assimilating intellects and wills and hearts and nations and races and kingdoms, and thus uniting them, draw them together into the one fold. Far more wondrous moreover should it be held, were the Church which He established for the extension of salvation to all, to become a "house divided against itself," chaotic, untrue to itself. Did this loving Redeemer, Who came down from Heaven and died for man's salvation rely upon His expressed prayer alone, that His disciples should be one, united to Him and through Him to the Father, for the extension and perpetuity of the household of the faith, one might say it were enough but the wisdom of Christ knowing the weakness of men, went

DUAL CITIZENSHIP.

further. He went even so far as to indicate, to establish, precise means, outward and visible, through which the waters of redemption should flow out upon mankind—providing for the whole spiritual life from the cradle to the grave, for the increase of His members, for the organizing of the universal and everlasting priesthood, for the sanctification of all the ages of men. The *seven sacraments* are these means and to His Church alone did He entrust their world-wide application and of that trust she has been the faithful administratrix well-nigh two thousand years and until the end of time there shall be no other.

HE ESTABLISHED THE SACRAMENT OF BAPTISM: “Unless a man be born again of the Holy Ghost, he cannot see the Kingdom of God,” and the Church “baptizing them in the name of the Father, and of the Son and of the Holy Ghost,” the children of men are admitted to the union of Christ’s brethren and made co-heirs to his kingdom in Heaven. “In one spirit were we all baptized into one body.” “As many of you as were baptized in Christ have put on Christ and are all one in Him.” “We are buried together with Him by baptism unto death that as He is risen from the dead by

"E PLURIBUS UNUM."

the glory of the Father, so we also may walk in newness of life." "That which is born of the flesh is flesh: and that which is born of the spirit, is spirit." As birthplace is the first mark, the chief note of one's nationality, baptism, or the new birth, that is, regeneration by water and the Holy Spirit, establishes the title of men to the citizenship of God's chosen people. Without this title there is no entrance to the Kingdom of God. St. Louis, King of France, always cherished great respect and affection for the place of his baptism. Often he would kneel down before the sacred baptism font in the Castle chapel at Poissy, where he had been baptized, and pass hours in acts of thanksgiving to God for the favors bestowed upon him in that holy sacrament. Often, too, he used to sign his name to the most important documents, simply as "Louis of Poissy," and without any symbol of his royal dignity. When asked by his courtiers why he went so often to the chapel at Poissy, why he preferred that unseemly, insignificant little chapel to the grand and stately cathedral of Rheims, in which he had been crowned king? he used to reply: "Have I not good reason for being more fond of the spot where I attained to the dignity of

DUAL CITIZENSHIP.

Christian, than of the place where I received only the empty fleeting honors of an earthly king? At Rheims I was decorated with the crown of my father and anointed as an earthly ruler, but at Poissy I was adorned with the precious crown of Jesus Christ and anointed as a child of God. By my coronation, I received only the right to rule over my subjects, and to sit upon an earthly throne, whose power and splendor must leave me at my death. But at my baptism at Poissy, on the contrary, I received the right to sit upon a throne of everlasting glory in Heaven."

HE INSTITUTED THE SACRAMENT OF CONFIRMATION and this sacrament is administered by his Church. "Now, when the Apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come, prayed for them that they might receive the Holy Ghost: for He was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them and they received the Holy Ghost." By means of this sacrament the Church conveys the Holy Ghost to the baptized, rendering them stronger in the

"E PLURIBUS UNUM."

faith, more courageous in its defence and capable of shedding the last drop of their blood rather than desert the kingdom of Christ. It is related in the life of St. Hormidas, descended from a noble Persian family, that upon being requested by King Varanes, to renounce the ignominious faith of the Christians, he said: "I have pledged my fidelity as a servant and soldier of the most high king and if I were to be unfaithful to the promise of my confirmation, thou, oh Varanes, mightest distrust my fidelity to thee."

HE INSTITUTED THE SACRAMENT OF THE EUCHARIST: "I am the Bread of Life, which am come down from Heaven for the life of the world." "Taking bread He gave thanks and brake, and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me," and the Church does this in commemoration of Him, by taking Bread and changing it into his body, the Bread of Life, the Living Bread, for the life of the world, and distributing it to her children, this Bread which is superior to the manna of the desert, thus nourishes souls and blends them into the unity of the body of Christ "Abide in me and I in thee." "Many persons pretend

DUAL CITIZENSHIP.

to be shocked at the doctrine that the bread and wine are really and truly changed in the Body and Blood of Jesus Christ and are unwilling to believe. Now, in ordinary natural physical life, we have a very similar phenomenon which it would seem, God keeps before us as a perpetual illustration of the supernatural change that occurs in transubstantiation. Man uses for his nourishment, among other articles of food, bread and wine. Are not these two substances transformed into human flesh and blood, as well as bone and sinew? Who can deny this? And, although it is a matter of daily and hourly experience, who can explain the process or tell how and why it takes place? The man who would deny this natural process of assimilation would contradict the common sense of all men." It is related that a certain Portuguese, after spending many years in India, returned to his native place with several vessels laden with wealth, the fruits of his toil. Hiding his real condition under a soiled cloak and soiled garments, he presented himself at the house of his cousin Peter. "I am your cousin, John," said he. "I now return to visit my friends and native land. You see my position, I crave hospitality

"E PLURIBUS UNUM."

at your hands." "Excuse me," replied Peter, "my house is occupied." All doors were closed against John, because of his poverty-stricken appearance. None imagined that under the tattered garments of poverty lay concealed the man of wealth. John returned to his ships, put aside the beggar's dress, re-robed himself in his accustomed costly attire and calling about him his multitude of servants, reappeared to his old friends and made a display of fabulous wealth, to the amazement of all especially those who had refused him shelter—"Could we have supposed this for a moment?" "We know him now too late."

HE INSTITUTED THE SACRAMENT OF PENANCE: "That you may know that the Son of Man has power on earth of forgiving sins, turning to the man sick of palsy, he said, 'Arise, take up thy bed.'—" "As my father sent me, I send you; whose sins you shall forgive, they are forgiven them." * The Emperor Ferdinand wishing to go to confession in his chamber handed a chair to the confessor. When these who were in the room appeared surprised at so great an act of humility, the Emperor said: "Father, I am now a subject, and you are my superior."

DUAL CITIZENSHIP.

Let us dwell a little on this soul-emancipating, soul-purifying, soul-saving energy—this hope-inspiring, comfort-giving, sin-effacing power—this Sacrament of Penance. Anyone knowing a little of the condition and relations of the religious creeds of our land has in sight ample evidence of the fact that Protestants are passive and lukewarm towards the confessional as one of the great moral forces of the Catholic Church. If occasionally attention is attracted to its claims by the views of a Protestant clergyman, and it becomes a matter of concern to his hearers, many are amazed, bewildered, at the thought of the number of its votaries, or perhaps to their mind, its victims. To these it does seem utterly incomprehensible that Catholics of the keenest intellect, as well as of the profoundest virtue, should so far deny themselves as to fall subject to its influences—that a Church, such as the Catholic Church, the oldest and greatest of all Christian Churches—should make use of such means to control, might we say, enslave souls. Some even regard it with contempt and horror—as one of the most colossal frauds ever imposed upon the credulous simplicity of God-fearing people—a sacrilegious usurpation of privileges and rights

"E PLURIBUS UNUM."

which belong to God alone. Not a few, ascribing its origin to some kind of mysterious priestcraft, which defies investigation or exposure, and furnish, as its chief reason of being, the theory that it is one of the most prolific money-producers ever discovered in Church management—an invention which in the magnitude of its power, is easily capable of reducing our great modern trust to the degraded condition of envy. To many the bare fact that this confessional is, was, or shall be, one of the means employed by the Catholic Church in maintaining and extending her claim to men's hearts, precludes the possibility of any favorable consideration of its merits. And sad to say among these classes are to be found conservative and judicious men, who in other problems of moment, would spurn a conviction which would not permit of evidences.

Innumerable and deeply rooted as may be the delusions which has fixed the attitude of many outside the Catholic fold in regard to the confessional, we are confident that the major part of the misinformed or uninformed is open to any light which may lead to better opinion. Without attempting to enumerate the many sources, hostile or otherwise, from which have

DUAL CITIZENSHIP.

arisen the misunderstandings alluded to, it is sufficient for our purpose to state broadly, that Protstants generally will not admit of the confessional as an institution designated by Christ for man's regeneration and salvation, while on the other hand, Catholics hold it as one of the greatest of Christ's merciful dispensations in favor of erring and sinful man. If it can be said that there are many well-meaning Protestants who, from their viewpoint, can have but pity for Catholics who look upon it as God's tribunal of mercy among men, no Catholic who knows the faith that is in him can feel but distress that his Protestant brethren do not, like himself, enjoy the blessings of this institution which, in the place of Christ, and by His authority, welcomes back to the fold the sheep that have strayed.

That this institution is supported by the un-failing strength of dogma, defended by the truest philosophy, and entrenched within the bulwarks of the purest and most vigorous devotion, all Catholics are agreed, and this fact alone should excite more than indifferent consideration from those heretofore disposed to ignore it. Were it one of those experimental efforts as occasionally is adopted by religious

"E PLURIBUS UNUM."

bodies to stimulate, with little else to commend it besides the dreamy statements of some professional religious inventor, we might be at liberty to discuss it or not. But as it is held by Catholics as the work of Christ, to be propagated for the sake of opening Heaven to sinful man restored to grace, then we are confronted by a question of the most vital importance. Because the confessional is one of those forces which does its work quietly, may be given as one of the reasons why some have failed to appreciate its office and its influence, but it must not be regarded the less for that. In the great system of God's universe, does not the reposeful night, crowned with starry moonlit sky, tell as well of the glory of the great Creator as do the splendors of the noontide of triumphant day? And the quiet fountains that trickling from the hillside descend and freshen into greenest verdure the valleys below, do they not likewise appeal to the eye as forcefully as the mad waters of those mighty rivers which plough out furrows of desolation? Are the gentle notes of human kindness and Christian mercy less welcome to the souls of men than the din and conflict of warring dogmas?

DUAL CITIZENSHIP.

“The drying up of a single tear has more of honest fame than shedding seas of gore.”

The parade and shouts of the Salvation Army, the enthusiastic prayers and gatherings of the Christian Endeavorers, the lofty dissertations of the denominational summer schools, the impulsive zeal of the sectarian revival or Catholic mission arouse, stimulate, inspire, but are the currents that swell the tides of overlaying sentiment of no account because they lie beneath? Daniel modestly subsisting upon vegetables and water and refusing the wine and table of the king, was of all the sages, the sole interpreter of the king's dreams. Christ was still the man-God, although silent in the halls of Pilate. Enter God's majestic temple

“A fit abode wherein appear enshrined,
Thy hopes of immortality: and thou
Shalt one day, if found worthy, so defined,
See thy God, face to face, as thou dost now
His Holy of Holies, nor be blasted by his brow.

* * * * *

Then pause and be enlightened; there is more
In such a survey than the sating gaze
Of wonder pleased, or awe which would adore
The worship of the place, or the mere praise
Of art, and its great masters.”

Fear not, even within His holy house, His eye more piercing than the lightning flash, dis-

cerns thy very soul, yet take courage, look yonder, behold, apart from the outshining and overwhelming glory which surrounds an obscure spot, shrouded in somber veillings—the *confessional*. And still withal, God's throne of mercy, no less than in the highest Heaven. What food for thought!

Think of it! Ten thousand priests evidently peculiarly, absolutely distinct, whether considered as individuals or as a class, eminent for the position which they hold among their hosts of followers—men composed of the various nationalities of Christian civilization, some of the princely blood of Europe, some of the bluest blood of America—men of every age of matured manhood, of every degree of culture, moral and intellectual, all college graduates, all trained ecclesiastics,—all to a man, not only believing that there is a power on earth among men to forgive sins, but what is more, emphatically proclaiming it as their own exclusive prerogative, their divine mission in our land to say in the name and in the place of God to every repentant sinner within the fold of the Catholic Church: "Thy sins are forgiven thee."

Think of it! Every Saturday of the year, the warmest of summer, the coldest of winter, with

DUAL CITIZENSHIP.

unfailing regularity, this mighty band of one great purpose dons the cassock and other insignia of priestly office, repair to the different churches to which they may be assigned, seat themselves in the confessional box to listen for hours to the recital of the sin of boys and girls, men and women, and to grant to all whom they judge repentant and worthy, full remission of sin with the unwavering conviction that such remission is approved and ratified by a merciful and forgiving God in Heaven.

Think of it! Every Saturday, as well also as the eve of every great festival of the Catholic Church, Catholics of all social and intellectual and moral conditions of our people, to the number of tens of thousands enter these confessional boxes, recite their transgressions against the laws of God and man, all perfectly satisfied that assurances of repentance being manifest to the priest, they retire justified and pardoned in the sight of God, were their iniquities as red as scarlet—as numerous as the sands upon the seashore.

Think of it! The thought, if nothing else, must fill the soul with solemn reverence! When death is hovering near with its unmistakable warnings of the closing life, in all our great

"E PLURIBUS UNUM."

land each one, every one of the ten thousand priests, stands ready both day and night to hasten to the bedside of his dying brother, that ere the eternal night comes down he may give hope of the happy everlasting morrow, and neither distance, difficulty, fire, sword, danger of whatever nature, the sacrifice of life itself, can stay the speeding footsteps of the zealous messenger of Christ to the poor sinner, and never will the faithful Catholic utter that dreadful farewell of forever to mortal things ere he receives that assuring Godspeed which his priest alone can give, "Thy sins are forgiven thee."

Think of it! Twelve millions of subjects of these United States, in these United States—not indeed obscure, illiterate or segregated, but mingling very perceptibly in the manifold grades, superior as well as inferior, of our every-day life—some as teachers in our public schools, inculcating the proper respect and loving reverence for the flag—some filling the office of chief executive in our cities—some among the trusted leaders of the two chief political confederations of our country—some shining as brilliant oratorical exponents of our national principles and abiding hopes, some

DUAL CITIZENSHIP.

illustrious in the dignity of the American congressmen—some eminent for their membership in that greatest of all American courts of justice, the Supreme Court of the United States—some gallant as the bravest in the duties and achievements of our army and navy—all proud of every privilege and advantage of American citizenship—all animated with the self-same principles that have ever animated and promoted American ambition and progress—but all at the same time, all these twelve millions, subject to that universal law of the Catholic Church which obliges her children to confess their sins at least once a year to a duly authorized priest. Verify for yourself, step into a Catholic Church, one having a resident pastor, on any Saturday and witness for yourselves the penitents of every class kneeling in the confessional box, confessing their sins in their humble attitude to the priest, who, in the name of Christ, pronounces the pardon that makes them free. Interview the priest as he leaves the chair of mercy—the confession box—that mere man like yourself, who robed in black represents God, or interview the grateful penitent who has just received the boon of pardon; visit in turn every Catholic Church

"E PLURIBUS UNUM."

throughout our great country, interview any priest, every penitent, and you will hear the identical answer from all, which must establish what has been stated. We do not fear to say: You may take away from the Catholic Church its temple of prayer, you may put out the sacrifice of its altar, you may hush the voices of its preachers, you may destroy every statue, ever image, every representation that tells the story of its heroes and heroines, you may condemn, you may prevent its every effort at public or private worship, you may smother even the most trivial manifestation of its convictions—if you only leave to the Catholic the one privilege, the one power of confessing his sins to the priest, his faith is imperishable and the Catholic Church remains—this privilege, this power, is the last treasure, or one of the last treasures the true Catholic would separate from in the spoliation of the sanctuary of his spiritual life. In other words, it is a question of rendering Catholic institutions, schools, convents, colleges, hospitals, monasteries, churches, cathedrals, by one concentrated blow, almost meaningless, almost unfrequented, simply decaying monuments of a dying religion, then all that is to be done is to tear out and away these

DUAL CITIZENSHIP.

binders, the confessional boxes, which serve to hold together the integral parts of that great moral system, of that great religious structure, the Catholic Church.

FORGIVEN.

“ My heart was heavy with sadness,
My soul was burdened with sin ;
In search of a gleam of gladness
I wandered a church within.
As over its silent portal
I passed for a contrite prayer,
The love of the great immortal
Accorded me welcome there:
Far down from the shadowed chancel
Along the deserted aisle—
My sorrow and sin to cancel,
My spirit to reconcile ;
E'er even my lips had striven
To murmur my soul's regret,
Resounded a voice: “ Forgiven!
Forgiven!—Forget! Forget!”

I sank to my knees in wonder,
And wept in adoring awe:
For Heaven seemed rent asunder,
Tho' only the angels saw.
The sin of my soul was lifted,
My burden of sorrow fled ;
As over the silence drifted
The words the unseen one said.
They echoed in human hearing,
Like notes of a song divine:
As tender as words endearing
As strong as immortal wine.

"E PLURIBUS UNUM."

"Arise," said the Spirit, "shriven
From Evil's eternal debt,
Forgiven, O soul, forgiven!
Forgiven!—Forget! Forget!"

O voice of the holy portal!
O message of love divine!
Thine echoes vibrate immortal
In many a soul with mine.
For sorrow is Life's twin brother,
And sin is the human snare;
And never a laugh shall smother
The sob of Creation's prayer.
From morning till night it rises,
From night till the dawn it rings,
In many and varied guises,
On legion and divers wings,
Yet ever the Voice from Heaven
Bids peace to sincere regret—
"Forgiven, O soul, forgiven!
Forgiven!—Forget! Forget!"

—MINNIE GILMORE.

We have often heard it said: "IF I COULD BELIEVE THAT THE PRIEST HAD THE POWER OF FORGIVING SINS, I WOULD BE A CATHOLIC TO-MORROW." We admire and love such candor. It implies a soul disposed to accept the truth when realized. But why is it that such as these are not believers? If we question them further we will find that their sole objection consists in the fact, that

DUAL CITIZENSHIP.

the priest is mere man, infinitely inferior to God, and because of this inferiority, incapable of standing between the Creator and his creature. But are they justified in this position? That would be assuming that God could not select anything inferior to himself to represent Him, to do His work. All know that this is absolutely unwarranted, for did not Almighty God, both in the old and new law, make use of the humblest instruments to carry out his will? Did not Christ make use of clay and spittle in restoring sight to the blind, and water, too, to increase the supply of wine at the marriage feast of Cana? The apostles were merely publicans and fishermen, knowing little of worldly things, yet Christ selected them to be His first ambassadors to the nations of the earth. And if Christ could charge these Apostles to preach His Heavenly truths, does it not seem reasonable that He should empower them to take His place in forgiving sins, which He did as a matter of fact? If men make use of agents infinitely their inferior, are we to deny that God should do so? Great commercial houses send their representatives across seas where immense purchases are made and large sums of money are also involved. It might be

said that these representatives carry in the palm of their hand the treasure of their employer; that upon them depends the rise or fall of the institution which they represent. Are we in any way astonished at the power accorded these trusted men, who are liable to err? Are we surprised that the bargains which they make in the name of their employers are, even at the distance, binding in character and ratified at home? These United States select an individual of tried loyalty to American principles and authorize him as ambassador to be our representative at the court of Edward VII. Is there not in one way or another a mighty difference between this ambassador and eighty millions of people? Does it appear absurd or impossible or incredible that this mighty nation of eighty millions of people should rely upon this one individual to maintain their rights, etc.? The court of Edward VII does not think so and realizes that an insult to this one man would be an insult to our beloved land and as such would be resented by every patriot. Is it not a very commonplace occurrence for parents to delegate their children to take their place in very important transactions, and yet what a world of difference between the little

DUAL CITIZENSHIP.

feeble and undeveloped child and its parents in the fullness of their maturity? If inferiors are admittedly approved and successful agents ordinarily in the affairs of men, we have quite as satisfactory evidence that these same inferiors have served, and can serve, their God in spiritual matters as He elects. Again some say: "I BELIEVE THAT CHRIST GAVE HIS APOSTLES POWER OF FORGIVING SINS, BUT I CANNOT BELIEVE THAT THE PRIEST CAN CLAIM THIS POWER." One might as well say that he can understand how certain powers were attached to the President and other chief officials of the United States in the beginning, but cannot allow that such powers should survive in their legitimate successors. If there were to be no President after Washington, and no successors to his associates in office, and the United States were to perish after a short period of existence, it goes without saying that there would be no transmissions of the powers of those first officials to successors in office. Since, however, the founders established a republic to be perpetuated down the ages, it was necessary that they should provide that the powers of office should subsist as they actually do through a

"E PLURIBUS UNUM."

continuous line, running back over a hundred years, and these powers of office are to-day as indispensable as ever.

In like manner when Christ established his Church to teach all nations and every creature, and also endowed its officials with special powers to carry on His work to the end of time, does it not seem reasonable that he should take care that these special powers of office should remain operative? He came for the redemption of sinners, He gave His apostles, the first officials of the Church, the power of forgiving sins: "Whose sins you shall forgive, they are forgiven," and as there were sinners to be reclaimed after the death of the apostles, and the Church was destined to remain until the end of time, and one of the chief reasons of the Church's existence was to take the place of Christ for the extension of mercy, what else can we think but that Christ wished His representatives during all time to bestow pardon upon the repentant. As President Roosevelt is as much the President of the United States to-day as was Washington in his day, so the successor of St. Peter, the present Pope, Pius X, is the supreme head of the Catholic Church as was Peter, nineteen hundred years ago, and

DUAL CITIZENSHIP.

as official rites, privileges, powers and distinctions have been always necessary for the preservation of the government of our country, so at all times Christ's one Church has exercised the same rights, the same powers, the same privileges, the same distinctions necessary for the preservation of a mission, and therefore she forgives the sins of the penitent to-day as in the days of the Apostles. Again there are those who put this objection: "THE HUMILIATION OF EXPOSING ONE'S SINS IN THE CONFESSIONAL IS INSUFFERABLE." But why should this be so? Are there not millions who conquer their natural repugnance for the confession of sins, but who, nevertheless, bless God that they are enabled to unburden themselves and obtain pardon? Do not all men consider it the worst kind of folly for the invalid to refuse such medicines as will restore him to health? Do not the wisest people undertake long and tedious journeys, and undergo the severest trials, for the sake of freeing themselves from the ailments of the body? What prisoner would refuse to break the chains that limited his freedom for the reason that the asking entails some admission of guilt. Is not eternal happiness worth a little humiliation or

"E PLURIBUS UNUM."

suffering? Christ said: "What profit it a man to gain the world and lose his soul." If those who shrink from this humiliation could only see that it is but a short passage to happiness even here on earth, if they could only convince themselves that Christ's word applies here, "He that humbles himself shall be exalted," how quickly they would experience the sweetest joys of their Father's home. Again there are those who say: "I PREFER TO CONFESS MY SINS DIRECTLY TO GOD." Undoubtedly such as these are extremely kind to themselves, as this statement means nothing more or less than absolving themselves of their own sins—a very agreeable method which all sinners would naturally prefer. But there stands against it, "No man is a judge in his own cause," the practice in all jurisprudence of subjecting the criminal to the judgment of judge and jury, the wisdom of experience which does not allow the sick physician to prescribe his own remedies. Surely if Christ deemed it preferable for men to be to themselves their own confessors, and to save them the trouble and humiliation of confessing to another, he would not have authorized his Church to heal souls in forgiving sins. When the soul is suffer-

DUAL CITIZENSHIP.

ing from sin, there are no chances to be taken. It should be relieved, and those who are duly appointed, are the ones to apply to for the remedy. To ignore God's agents in this matter is an insult to his divine majesty, and much more of an insult than that of refusing to accept the kind offices of men's agencies. Let no one imagine that this sacred duty of hearing confessions which the representatives of Christ's Church perform is anything but a trying one. Heaven only knows how many have gladly laid down their lives in its fulfilment. Gladly indeed would Catholics excuse themselves from the obligation of confessing their sins to a priest, were it considered merely as a human act. Again there are those who would say: "THE KNOWLEDGE THAT ONE MAY RECEIVE FORGIVENESS FOR HIS SINS IS AN ENCOURAGEMENT TO COMMIT SINS." But is not this virtually questioning the wisdom of God's mercy? Is this not an attempt at subjecting the mercy of God to human standards? When will such as these say there shall be no more forgiveness? When shall the sinner who falls cease to rise? Is it ever too late to mend while one has the power to do so? Who can place a limit to God's

"E PLURIBUS UNUM."

tender mercies besides Himself? Does the knowledge that their sins will be forgiven prevent the saints of God's Church from living holy lives? No Catholic ever yet knelt in confession without feeling compunction, more or less. All are taught the base ingratitude of repeatedly offending God and all too are aware that none should despair no matter how often or how grievously they may have sinned against Him. Parents have often lost all, life itself, to save their erring children from impending evil. How often do we not learn of the return of the prodigal, who though he forfeited all claim of nature by his terrible crimes, could still confidently trust in parental love. It is just as reasonable to say that there should be no physicians, giving it as a reason that they encourage people to get sick, or that people should give up doctoring after a certain number of cures, as to say that one sins because he knows he will be pardoned. Catholics who frequent the confessional know that rather than encouraging them to sin, it furnishes them with every incentive against sinning. Those who say otherwise have never known the holy influence of the confessional.

DUAL CITIZENSHIP.

THE DISTINGUISHED GERMAN BARON, LEIBNITZ, ON THE CONFESSIONAL :

“The whole institution (the confessional) it cannot be denied, is worthy of divine wisdom; and if in the Christian religion, there be any ordinance singularly excellent and worthy of admiration it is this which even the Chinese and Japanese admire; for the necessity of confessing at once deters many, especially those who are not yet obdurate from sinning and administers great comfort to the falling; in so much that I believe a pious, grave and prudent confessor to be a powerful instrument in the hands of God for the salvation of souls, for his counsel is of great avail in assisting us to govern our passions; to discover our vices; avoid occasions of sin; to make restitution and reparation for injury; to dissipate doubts; to raise up the broken spirit and in a word, to remove or mitigate all the evils of the soul. And if in human things there is scarce anything better than a faithful friend, what must it be when that friend is bound by the inviolable religious obligation of a divine sacrament to hold faith with us and assist us in difficulties. And although of old when the fervor of piety was more warm public confession and penance

"E PLURIBUS UNUM."

were in use among Christians, nevertheless, in order to consult our weakness it hath pleased God to declare by the Church that private confession to a priest is sufficient for the faithful; an obligation of silence being further attached, in order that the confession be more thoroughly freed from the influence of human respect."

CARDINAL MANNING ON THE CONFESSIONAL:

"There are two things of which the world would fain rid itself of—the Day of Judgment and the Sacrament of Penance: of the former, because it is searching and inevitable; of the latter because it is the anticipation and the witness of judgment to some. For this cause there is no evil that the world will not say of the confessional. It would dethrone the Eternal Judge if it could, therefore it spurns at the judge who sits in the tribunal of penance because he is within the reach of its heels. And not only the world without the Church, but the world within its unity, the impure, the false, the proud, the lukewarm and the worldly Catholic, and in a word all who are impenitent, both fear and shrink from the shadow of the great white throne which falls on them from the sacrament of penance."

DUAL CITIZENSHIP.

DR. BROWNSON, ON THE CONFESSIONAL:

“In submitting to her (the Catholic Church) I yielded to the highest reason and my submission was intelligent, not an act discarding reason, but an act of reason itself, in the fullest possession and free exercise of its highest powers. No act of belief is or can be more reasonable; and, in performing it, I kept faithfully the resolution I made on leaving Presbyterianism, that henceforth I would be true to my own reason and maintain the rights and dignity of my own manhood. No man can accuse me of not having done it. I never performed a more reasonable, a more manly act, or one more in accordance with the rights and dignity of human nature, though not done save by divine grace moving and assisting thereto, than when I kneeled to the Bishop of Boston and asked him to hear my confession.”

The celebrated Protestant Swiss physician, Tissot, was attending, at Lausanne, a young foreign lady when her disease assumed an alarming character. Being made aware of her dangerous state and tormented by the regret of leaving life so soon, she became violently agitated and almost fell into despair. The physician judged that the shock would shorten

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"E PLURIBUS UNUM."

her term of life still more; so he warned her, according to his custom, that there was no time to lose if she wanted the helps of religion. A Catholic priest was called in and the patient listened with attention to the words of consolation that fell from his lips. She became composed, occupied herself with God and her eternal interests, received the last sacraments in an edifying manner, and the next morning the physician found her in a state of tranquillity and peace that astonished him. He observed that the fever had abated and all the symptoms were changed for the better: very soon the disease disappeared. Tissot, Protestant thought he was, loved to relate this fact and ever exclaimed with admiration: "Behold the power of confession among Catholics."

J. DUFFUS HARRIS, ESQ.:

"I have heard it said of many thoughtful men that but for the solemn and awe-inspiring general confession, they would become Catholics. I adopted a more logical course than this; nevertheless I must confess that the prospect of a general confession filled me with dismay. I was forty-three years old, had lived but little or no better than my neighbors, and I had a

DUAL CITIZENSHIP.

painfully accurate memory which extended back to my eighth or ninth year. I made up my mind that I would choose a confessor whom I would never be likely to see again. Circumstances at the last moment caused me to go to the very priest whom I knew best of all. He was patient, kindness and encouragement personified, and instead of experiencing a kind of degradation according to the conventional view of the matter, I felt a sense of relief and happiness such as I cannot describe. When I see my confessor now * * * I quite forget at the time that he was the witness of a moral cleansing which had been waiting its accomplishment for thirty-eight years. I do not go often enough to confession, but I consider it one of the most inestimable blessings which God has conferred upon man."

COLONEL HUGHES, C. B.:

"The military medical officers have often asked me the question, 'Why is it when a soldier is in the hospital and at the point of death, that it is always found that the visit of the Roman priest has, medically speaking, been of benefit to the patient, while that of the Church of England chaplain nearly always has

"E PLURIBUS UNUM."

the contrary effect?' The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit, that the members of that communion have a definite belief in grace through the sacraments, and so when the priest has to apply the sacraments to the dying soldier the man receives them naturally as the expected remedies for the needs of the soul. So the priest's visit leaves him calm and expecting a great change with a quiet confidence. This the doctor recognizes by a quiet pulse and lowered temperature. But the Church of England soldier, probably no worse morally than his Roman Catholic comrade, has generally made little if any use of the means of grace offered him by his Church, has not troubled himself to think of sin as something to be confessed and to be atoned for."

"WHO INVENTED CONFESSION?"

In a certain select society the conversation turned upon confession. "That," said a precocious youth of the world, "is a mere invention of the priests to dupe the people who are ignorant enough to believe in it." An elderly gentleman who overheard the remark politely turned towards the speaker and in a deliberate tone

DUAL CITIZENSHIP.

which caused the entire company to pause in order to listen said: "The young gentleman seems well informed on a topic which I am sure some here, who have long been in the duped condition of which he speaks, would be glad to be enlightened upon. You say confession was invented by the priests. Pray when, and where, and by whom? An invention which has received credit so many centuries, in so many lands, by people of every degree of culture and social position, is too important an event in history to have remained without marking its source although I confess to be ignorant of any other than that of the Divine Teacher, whom the best men are proud to adore and obey." The youth stammered some vague reply as to its gradual development and the want of dates about the early Christian period generally. "It is a grave charge to make on so loose and so vague a basis, my young friend," answered the old gentleman, "and it accuses not only the priesthood, but a very respectable number and class of men and women who have a reason for the practice of their religion. Moreover the assumption you make, besides being offensive to good society which tolerates difference of opinion on such grave subjects is

"E PLURIBUS UNUM."

utterly unreasonable. If priests introduced confession to dupe the people, they would not consent to dupe each other. They are bound as strictly by the law of confession as any of their penitents. If this most irksome system of self-accusation as practiced in the Catholic Church from Apostolic times has been invented by any one priest it would surely have called forth some protest of which we should have a record. If it were introduced by a number of priests assembled in council, the fact must have been promulgated in some way. But I may assure you that those who speak of this sacrament as far back as eighteen centuries, know only that it is the law of Christ and that it has been practiced without cavil or doubt in every land where Christianity was from the first promulgated."

FATHER CLARKE, S. J., IN THE "NORTH AMERICAN REVIEW," ON THE CONFESSIONAL:

"Ask any of the heads of those Catholic families whose names are a household word for all that is noble and honorable and of good report what is their opinion of the institution (the Confessional) and they will tell you one

DUAL CITIZENSHIP.

and all that it is for themselves a continual source of comfort and happiness and consolation and peace, and that their best wish for all those dear to them is that they shall share the incalculable benefits that they know by their own experience it confers. They will tell you that it is their stay and support, that it binds together the members of a household, reconciles those who are at variance, teaches children to be obedient to their parents, and parents to be gentle and patient and forbearing with their children, the wife to obey her husband, and the husband to love and cherish his wife: in a word, that it teaches all to fulfill the duties of their station, to observe the laws of God and of the Church, to live a chaste, sober, honest, godly life and to die a holy and happy death."

REV. FREDERICK WILLIAM FABER (previous to his conversion to Catholicity) on the Confessional, in writing to a friend July 14, 1884, said: "I shall never be easy about you, my very dear friend, till I hear that you have laid that only sure foundation of saintly living, the practice of sacramental confession. The longer I live and the more experience I have in the conduct of souls, the more deeply I am con-

"E PLURIBUS UNUM."

vinced that in these days it is almost the only safeguard against self-delusion. Bodily austerities are not to be compared with it as a means of sanctification."

"THE ARICHSBOTE," (the organ of Protestantism in Germany) on the Confessional, says:

"What our Church needs as much as daily bread is the revival of personal confession. Every pastor of large experience knows that our Church is full of people who yearn for confession. It is not only murderers and perjurers who cannot secure peace of soul except at the price of avowal to men of their crimes. There are thousands whose past haunts them like a dark phantom and who would rejoice to wash out with their tears and their blood the stains which darken the record of their life. But their conscience remains sore and their souls sick. What they need for their peace is the word of forgiveness, the divine pardon transmitted personally to the sinner by human lips."

Dr. E. Benjamin Andrews, (formerly president of Brown University) on the Confessional.

"Look out for the muggy days in your character. The Roman Catholic Church is most welcome to these muggy days. It is a good thing to have one to whom one can go and say:

DUAL CITIZENSHIP.

' Well, I have made a botch of it this time, but things were against me!' * * * *

" I often wish non-Catholics were admitted to the confessional. I have often thought it would be conducive to aid men to form new and better habits."

Mother Seton, (convert to Catholicity and foundress of the Sisters of Charity in the United States) on the Confessional:

Writing to a friend, Mother Seton said: " So delighted now to prepare for this good confession which, bad as I am, I would be ready to make on the house-tops to insure the good absolution I hope for afterwards. And then to set out a new life, a new existence itself. * * * * Oh, how awful those words of unloosing after a thirty years of bondage. I felt as if my chains fell as those of St. Peter at the touch of the divine messenger * * * * My God! What new scenes for my soul!"

A flower once fell by the wayside,
But some of its fragrance remained
The leaves were all faded and drooping
Its velvety petals were stained.
But one who was passing by gathered
The blossom that once was so fair,
And light, warmth and love soon revived it
And it lived by the tenderest care.

"E PLURIBUS UNUM."

An erring one fell by the wayside—
One who had been tempted and tried—
And those who passed by did not linger;
None spoke but to censure and chide,
No hand was outstretched to the fallen—
None paused mercy's message to tell—
The wanderer died, was forgotten,
And the passersby said, "It is well."

O, stretch out a hand to the erring—
A kind word of sympathy say;
Remember you never were tempted
As those who are falling to-day.
Just one word from you may reclaim them;
O, pause as you pass by the way.
There are angels in Heaven rejoicing
O'er the lost one you've rescued to-day.
—E. MAUDE CAHOON.*

HE INSTITUTED THE SACRAMENT OF
EXTREME UNCTION. "Is any man sick
among you?" Let him bring in the priests of
the Church and let them pray over him, an-
ointing him with oil in the name of the Lord
and the prayer of faith shall save the sick
man and the Lord shall raise him up, and if
he be in sins they shall be forgiven him" and
the Church stands by the sick bed of Christ's
faithful praying over them and communicating
to them the grace of a happy death, the as-

* For further information on Confessional, see Appendix.

DUAL CITIZENSHIP.

surance of union with Christ in his kingdom in Heaven. "The Sacrament of Extreme Unction," says the eminent philosopher Leibnitz, "has unquestionably in its favor the support of the Sacred Scriptures. For the soul rightly prepared for its reception it possesses the lasting virtue and unfailing power of sanctification attributed to its administration by the Apostle, St. James. According to this teaching, it relieves the soul from sin and confirms it in faith and Christian justice. These requisites are never more urgent than when life is in danger and when man stands in view of the terrors of death."

HE INSTITUTED THE SACRAMENT OF HOLY ORDERS by which the priestly authority and power is conferred upon those selected to carry out his divine mission on earth. "As the Father sent me, I also send you?" "All power is given to me in Heaven and on earth." "Go, teach all nations." * * * * "Preach my gospel to every creature" and the Church fulfills through her priesthood the duty of bearing of Christ's truths to all mankind, dispensing the holy sacraments from the cradle to the grave and in sacrificing prayers and pious devotions, brings down the graces and benedic-

"E PLURIBUS UNUM."

tions of Heaven as the authorized mediator between Christ and his people. One of the most malicious actors of the French Revolution, who among other crimes had bathed his hands in priestly blood, fell very sick. He had often vowed that if a priest ever put his foot into his house, he would never leave it alive. A neighboring pastor well acquainted with the sentiments of the unhappy man, hearing of his illness and knowing the duties of a very good shepherd, resolved to go in search of this erring soul and if necessary to lay down his life in the pursuit. When he entered the sick room, the dying sinner seemed to gain a new lease of life and strength, and raising himself up, called for his pistol. The priest said calmly: "Brother, what do you want your pistol for? My love for you and my fearlessness too, are stronger than your misguided feelings." The other, not getting his pistol, stretched out his bare arm and shrieked: "See that arm! It has strangled dozens stronger than you." The priest replied: "You are mistaken: There was one whom you did not strangle, though you tried to do so and thought you had: I am that one. Through God's mercy, I escaped the death you planned for me and was saved, that

DUAL CITIZENSHIP.

I might this day save you." The sinner was overcome and yielding to God's grace and the gentle tact of the priest, prepared to atone for his wicked life.

HE INSTITUTED THE SACRAMENT OF MATRIMONY, by which, two Christians, male and female, are united in wedlock and enabled by the grace of God, to be true to each other unto death. "Wherefore a man shall leave father and mother and cleave to his wife: and they shall be two in one flesh." "Whosoever shall put away his wife and marry another committeth adultery and he that shall marry her that is put away commiteth adultery." "What God hath joined together, let no man put asunder." And the Church says in the words of her Apostle, "Love your wives as Christ loveth the Church" and she confers this sacrament on her faithful children as a tie of life that no power of earth can destroy and thus sanctifies the union of the sex at the very fountainhead of the family. The Goths, under the leadership of Alaric, besieged and captured the city of Rome in the year 410. A young Christian wife fell into the hands of a ruthless barbarian, who, holding his sword over her head, threatened to take her life if she did

"E PLURIBUS UNUM."

not submit to his wicked caresses. Fearless of the death of the body, she bowed her head and bade him strike. At once, the wicked heart of the soldier underwent a change and he became her protector against the assaults of the other soldiers. Conducting her into the church of St. Peter he sent for her husband and placed her safely into his hand.

The Protestant poet and philosopher, Goethe, in his autobiographical sketches, gives the following estimate of the seven sacraments of the Catholic Church :

"The sacraments in the Catholic Church are the loftiest conception of religious cult, the symbolic expression of an extraordinary divine favor. In the communion man receives under the form of corporal nourishment, a celestial manna. Such a sacrament cannot remain without its influence upon the interior life; no Christian can receive it with true satisfaction unless he has accustomed himself to look upon interior religion and the external practices of the Church as emanations of one and the same holy, indestructible and eternal being hidden under the sacramental species and forming the central mystery in the material and spiritual world. A young man and woman clasp hands,

DUAL CITIZENSHIP.

not indeed as a passing greeting, nor for a dance, the priest pronounces his blessing over the pair and the clasp is inseparable. In due time the young couple bring an image of themselves to the foot of the altar. With consecrated water this image is purified and embodied in the Church that it is only through the most dreadful defection that this high privilege can be torn from it. Then the child is instructed in heavenly questions. When in course of time evidence is furnished that the young Christian is sufficiently strengthened, he becomes a veritable citizen, a free will member in the bosom of the Church, not without outward signs of the importance of this proceeding—namely through confirmation. Now has he been made truly a Christian, a strong and perfect Christian, and he recognizes for the first time the privileges as well as the duties of the strengthened Christian. But meanwhile there has occurred in him much that is human, there has been opened up to him how doubtful it is with his soul and many transgressions will occur again and again. Just here in his discouraged state there is given to him a glorious means of salvation: namely to confide his deeds, his omissions, his shortcomings to a worthy man

"E PLURIBUS UNUM."

especially appointed, who rouses him, warns him, comforts him, and by a complete extinction of his guilt revives and inspires him, and restores to him once more cleansed the tablet of his humanity. Thus prepared and tranquilized by sacramental acts he kneels down to receive the consecrated host. * * * * It is a celestial food and one that makes him thirsty after celestial drink. Yet neither the youth or the full grown man believes that it ends here, for in heavenly things we never learn the end. Again and again we need counsel, comfort and help. Now still another means of grace is instituted for such purpose. All through life there is awaiting us a man intelligent and pious ready to reclaim the erring and to relieve the burdened. What through life has been tested shall prove its powers of healing in a tenfold degree at the gates of death. When every earthly guarantee disappears, a heavenly one secures for the weak a blessed existence forever. Finally even the feet are anointed and blessed in order that the whole man may be sanctified. * * * * Thus by a bright series of holy acts of equal value, cradle and grave are connected in an unbroken circle no matter how wide apart they

DUAL CITIZENSHIP.

may happen to be. But all those supernatural wonders do not originate from a natural soil: they must be sought by prayer from above. Now here we encounter the highest mystery: we learn that one man can be favored, blessed and sanctified from above more than another. Lest this might appear to be a natural gift, their great privilege burdened with a heavy duty must be transferred from one chosen one to the other and the greatest good that man can attain must be preserved and kept intact on earth by spiritual inheritance. And thus the priest by his ordination enters the line of his predecessors and successors, representing in the circle of his colleagues the great Blessor on high. His position is the grander because it is not he whom we favor but his office; it is not at his beckoning that we bend our knees, but at the blessing which he dispenses and which seems to come to us all the holier and more directly because the earthly tool could not weaken or spoil it by a sinful or even a vicious life."

These seven sacraments instituted by Christ and entrusted also by Him to His Church as visible by which the graces of heaven are communicated to souls have at all times been un-

"E PLURIBUS UNUM."

alterably the same, as needful in one century as in another, as indispensable in the extension of Christ's mercy to this people as to that. Since their institution men have questioned their virtue, endeavored to lessen their number, even denied their origin. But His Church has ever held them as hers exclusively, hers alone to be maintained, to be transmitted to all time. Wherever, therefore, the Catholic Church goes, she carries with her these means which Christ gave her to draw men to her and thus to Him. And it is as impossible for men to conceive the Catholic Church without these sacraments as it would be to know the tree without the very sap of life. At all times these, her properties, have been among the characteristic notes of her identity, distinguishing her from the various sects which presume to call themselves Christian. Let sincere Protestants take the trouble to consider these sacraments in detail, as they influence the lives of Catholics from childhood to the grave, and we answer for it, they will inevitably recognize the wisdom and mercy and goodness of the Redeemer in these, his provisions, for man's happiness, here and hereafter and thus understanding the better the privations of those who

DUAL CITIZENSHIP.

wander away from these heavenly fountains, be convinced that if the Catholic Church is one and indivisible in the midst of changing and dividing creeds, it is in a great measure owing to these identical sources of spiritual life.

CHAPTER XIII.

PARALLELS.

His Eminence Cardinal Gibbons has said: "No Constitution is more in harmony with Catholic principles than is the American, and no religion can be in such accord with that Constitution as is the Catholic." The words of the distinguished Cardinal are suggestive. Our country has an origin, a career, a character distinctly her own: no confounding her with the other republics of history—the other nations of the earth. Her civic rights and privileges are attainable to all classes and creeds under certain necessary conditions and these rights and privileges are manifestly coveted by the children of the nations who pour in to us and are assimilated by us. The possession of these rights and privileges that are to be found nowhere but with us, means loyalty to our Constitution and the enjoyment of liberty uncontaminated by anarchy. With those who have

DUAL CITIZENSHIP.

shown themselves decidedly unworthy of our national liberality, great patience and forbearance has ever been exercised, but when certain limits have not been respected proper measures have been enforced and our Constitutional integrity has been preserved. The Spiritual Republic (Catholic Church) also has an origin, a mission, a character quite as distinct, if not more than even the American Republic. She cannot be confounded with any other institution of the earth. The period of her origin is just as fixed as is the birth-date of the American Republic: she antedates the New World and all the Christian denominations of the centuries. Her characteristics are as fundamentally essential and as prominently clear as are those of any society or nation under heaven—her career as continuous and historical as any institution of earth—her privileges and rights so liberally dispensed that all people may enjoy them. But just as conditions are required for the fullest measure of all that our American citizenship stands for, so there are requirements which are indispensable to fruitful membership in the Spiritual Republic and as our country has never permitted hostile forces to belittle, alter or disregard the necessary con-

"E PLURIBUS UNUM."

ditions of citizenship so the Spiritual Republic has maintained her Constitutional integrity in spite of those who have from the beginning attempted her disintegration by the propagation of principles inconsistent with her mission. Far from considering himself debased or enslaved because he reasons out his duty according to the traditions, laws and government of his country, the American citizen, on the contrary, for this very reason secures to himself undisputed title to all the advantages of loyal citizenship—notwithstanding the boasting or threatenings of the anarchist or secessionist. Thus too the common-sense members of the Spiritual Republic in electing to submit themselves to her guidance in matters that appertain to spiritual assurances and promises have no apology to make to those religionists who decry such Church authority as may deprive them of independent selfish action.

The American Republic has had her Benedict Arnold—nor does she honor the same for the part he played; she has had her Jefferson Davis and her civic rebellion—nor does she cease to lelore the attempted defections. So the Spiritual Republic has had her Judas—so she has had her secessionists—nor will she ever regard her

DUAL CITIZENSHIP.

Judas otherwise than as Benedict Arnold is regarded by American civilization—nor shall the secessionists be ever any other to her than what Jefferson Davis and his kind proved themselves in relation to our country's integrity. When our country's foundation was laid and cemented by the blood of martyrs the wisest statesmen of the times selected to their immortal credit a constitution and a code of laws by which she should be known and governed and for over a hundred years American civilization has advanced unalterably true to the fundamental principles of the founders. These founders selected officials with a president at their head to carry out the intent and purposes of the country's professions and aspirations and though these officials have long since passed away, the offices which they instituted remain and have been filled by the successive election of the most popular candidate. We can have no conception of our great Republic without her constitution, her laws, her president and other subordinate officials. The founders furthermore anticipating different views arising as to the right interpretation of her government, instituted a Supreme Court consisting of nine judges whose duty it should be to give

final and effective judgment in all controverted interpretation. This Court knows no superior in its official labors and duties and there is no appealing from its dictum or decision. When the Spiritual Republic was founded, Christ the Founder gave her a constitution that was destined to remain unto the end of time—one to be known to all the generations of mankind. He taught his chosen twelve that constitution in all its essential details and as He taught it to the twelve the Spiritual Republic holds it to-day and none other: "Teach what I have commanded you." A change in the Constitution of the United States is possible, perhaps advantageous under certain conditions—not so with that of the Spiritual Republic; for while we admit that the Constitution of the United States is one of the grandest works of human genius and we are willing to allow, it being but the work of men, that it is susceptible of being improved, we at the same time maintain that the Constitution of the Spiritual Republic being the work of Christ is beyond any perfection at the hands of man. In holding fast to this distinction, however, it is no hardship for us to admire this glorious rock-bed of our nation's worth no more than is it a hardship for

DUAL CITIZENSHIP.

us to glory in the enjoyment of the spiritual rights and privileges which take their source in Christ. As Washington was the first head of our American Republic so was St. Peter the first head of our Spiritual Republic. As the successor of Washington is none other than Roosevelt in our day so the successor of St. Peter is none other than the present reigning pontiff Pius X. When we, as Americans, think or speak of the presidency of the American Republic, we are not as foreigners in some distant clime unacquainted with the meaning of this headship beginning with Washington and continuing through successive elections to Roosevelt and so when we, as Catholics, and not as heathens unacquainted with the truth of the Gospel and Christian history, think of the Papacy, we are conscious and we are not to be deceived, that Peter was the first head of the Christian religion and that his only successor is not any born being but Pius X and known to men as the present head of the Spiritual Republic established by Christ. As the contention of Jefferson Davis never blurred for a moment the official standing of Lincoln, neither has the contention of any secessionist obscured the successorship in the Papacy. His-

"E PLURIBUS UNUM."

tory may note such contentions but the prototype of Roosevelt and that of Pius X remain distinct in the annals of time as well as each succeeding or intervening type in the succeeding years. Those who cannot see the successorship of Roosevelt as president of our civic Republic are to be regarded as ignorant of the history of our country, as incapable of forming any reasonable opinion as to her character; and if there are those who can find the successor of St. Peter, the first head of Christianity, in any other but the person of Pius X, we would like to have him presented with his credentials. As the American Republic has a Supreme Court to safeguard the American Constitution against erroneous interpretations—against the independent interpretations of our thousands of skilled lawyers, so has the Catholic Church or Spiritual Republic a Supreme Court, or seat of final judgment, for the purpose of protecting fundamental divine truth from misinterpretation at the hands of millions of intellects depending upon its true character. The American Court was necessary and is necessary to the vitality of American ideals and principles and so, were not fundamental Christian truth guarded as a sacred deposit by the Spiritual

DUAL CITIZENSHIP.

Republic for the benefit of all the generations of Christ's followers, long ere this the Spiritual Republic would have ceased to be. These two great courts differ in composition but they are very much alike in this, that both affirm the law that shows the way and both must be obeyed. The American Republic was not constituted for any set number of days, for any limited amount of sea or land, or for any particular race or creed. She was intended to be a government for the people, of the people and by the people. Her boundaries might change, diminish or increase. She might expand in riches, power and influence. She might outlive the most venerable of all human institutions and of her time and of her history. But she was intended to ever remain the republic conceived by her founders, the ideal government of freemen, where the children of the races might live in humane brotherhood, mutual peace and happiness. The growth of the century has, we dare say, met the hopes and anticipations of the builders, as every giant step of progress reaffirms their wisdom, and while time adds star after star to the expanding firmament of her glory and achievement, the better do the generations appreciate her vitaliz-

"E PLURIBUS UNUM."

ing principles. The Christian Republic, or Catholic Church, was established on the broadest lines. She was not to be a Church for one nation any more or less than for another, for one period of time, any more or less than for another, for any particular circumstance of time, place or condition. She was constituted so as to embrace the whole world and all time. This was the assurance given her by the Founder, "Behold I am with you all the days even unto the consummation of the world." "Go out into the whole world," "Preach my gospel to every living creature," were the charges given to her likewise as she became the world-wide exponent of divine truth. Wherever this Christian Republic has been heard, she speaks with authority the unchanging message entrusted to her by the Founder; whether to the royal court of the king or to the humble hamlet of the peasant, whether to the proud halls of human science or to the humble homes of the ignorant; whether in the opulent parlors of the wealthy or in the squalid cabin of the poor; whether to the sick or the healthy, to the strong or the weak, the young or the old; whether to the black or the white, whether to the North or to the South, to the East or to the

DUAL CITIZENSHIP.

West from the beginning until the very end during all time, in the face of all men this charge has been held up to the eyes of men and has been read by the generations. Difficult, we repeat, as it doubtless would be to alter the fundamental principles of the American Republic while preserving its identity, such a feat is, ever was and ever shall be impossible in the Christian Republic of Christ. The fundamental principles of the Christian Republic are her very life currents. They are the very truth of Christ himself "Heaven and earth may pass away but my words shall not pass." Hence built upon the rock of indestructibility "Thou art Peter and upon this rock I will build my Church and behold I am with you all days even to the consummation of the world" the Christian Republic stands amid the centuries as fixed as the sun in the solar system accomplishing her immortal destiny, illuming souls on their journey to God in unwavering certainty. As the American citizen can know no other republic as the Republic of the United States whose first head was Washington, so the American Catholic can recognize but one Christian Republic, that established by Christ Himself, whose first head was St. Peter. As the Ameri-

"E PLURIBUS UNUM."

can citizen recognizes in President Roosevelt the legitimate successor of President Washington, so the American Catholic recognizes in Pope Pius X the legitimate successor of the first Pope, St. Peter. As the American citizen bows to the Supreme Court of the United States as the final court of decision, so the American Catholic accepts as final judgment the decision of the White Shepherd to whom Christ addressed these words: "Feed my lambs, feed my sheep." The American Catholic believes as firmly that he is a member of the Spiritual Republic founded by Christ and His parliament of apostles, of which the first head was St. Peter—of which the present head is Pius Tenth, as he believes that he is a citizen of the American republic founded by Washington and his parliament of patriots—of which Washington was the first head—of which Roosevelt is the present. The American citizen proudly boasts "There is no place like the United States." He feels that he possesses proof positive and in plenty that the Republic of the United States excels all others of the past or present. He admits that it is not perfect, that it has improved with time in many details without any substantial change of course. He will not al-

DUAL CITIZENSHIP.

low, however, that there exists any form of civic government that can be compared to it. He holds it above the approach of rivalry and only the blindest folly can excuse the suggestion of one imaginary or experimental in its stead. The American Catholic is no less loyal to his convictions as to the superiority of the Christian Republic or Catholic Church over all Christian amalgamations. His Republic cannot be duplicated or counterfeited or supplanted. To his mind it is not given nor shall it be given to even the Angels of Heaven, not to mention to poor men, to institute or establish another Christian Republic for the spiritual welfare of man here and hereafter, and he is guided in this conviction for other reasons besides the words of the apostle St. Paul. "I wonder that you are so soon removed from Him that called you into the grace of Christ—*Unto Another Gospel Which Is Not Another*—only there are some that trouble you and would pervert the Gospel of Christ. And though we or an angel from Heaven preach a Gospel to you besides that which we have preached to you, let him be anathema. * * * * For I give you to understand that the Gospel which was preached by me is not *According to man.*" Who bows

"E PLURIBUS UNUM."

to-day "*Unto Another Gospel Which is Not Another?* Who is striving to-day to preach "*According to Man?*" The American Republic is indeed the land of the free—a government of exceptional rights, liberties, advantages, privileges and opportunities. It compels the admiration and wins the applause of the nations. Yet it is a republic of law and order—law and order for the good of all. The anarchist lifts his howlings against its restraints and dares to attack its vital principles, but the loyal citizens know how to judge, how to act if needs be and the republic remains intact. The Spiritual Republic or Catholic Church also proclaims the doctrine that all men are free and equal. She has her principles to govern in the application of her doctrines. She is liberal to all, high and low. The poor boy of the farm may aspire to the Papacy, as here the poor boy may aspire to the Presidency. Her solicitude is world-embracing as to her all the children of men are the children of God and the King's heritage beyond is none the better because he is a king than that of the most lowly. She gives liberally to all of her sacraments and other treasures. The truth she propagates is that of her Founder, Christ, and it is the same always

DUAL CITIZENSHIP.

to all men. The spiritual anarchist may refuse to hear her, deny her truth and her mission, but she remains intact. She suits her work to the teaching of her Founder and the worldling who denies her submission, refuses the kingship of Christ. "He that hears you, hears me." Revolt against her or separation from her means the same to-day, yesterday and forever. "He that despises you, despises me." "He that is not with me is against me." The American Catholic knows that the Catholic Republic was founded by the *God-man*—the only author of genuine Christianity—Jesus Christ. The American Catholic knows that the Catholic Republic is the only authoritative representation of Jesus Christ in this world. The Catholic American knows that the Catholic Republic bestows upon her members graces of salvation which no *man-made* Church or *woman-made* church can pretend to bestow. The Catholic American depends upon his *God-made* Church for his advance on the way to eternal happiness rather than upon the vain opinions of so-called reformers, such as Mrs. Eddy. The Catholic American regards all Christian Churches outside the Catholic Republic as counterfeits and he cannot conscientiously *compromise with*

any Church which denies the divine origin and exclusive imperial supremacy of the Catholic Republic. The true American Catholic glories in the history of his beloved country. Every page of her career interests him. Her declaration of independence, her Fourth of July, the spirit and wisdom of her statesmen, her battle-fields, her victories, her achievements, her prospects, her place among the nations, whatever has contributed in any shape or form to her matchless prestige, whatever symbolizes her aspirations, whatever bears the seal of her approbation,—her monuments, her festivals, her flag— all appeal to his mind and heart and stir his soul to do for her or die for her. And when the distinguished American statesman* of our day declares "We have become a power that every nation is glad to consult, with respect to general international matters," when he hears the voice from without—that of one of the most brilliant ecclesiastics of our time: † "Go forth, bearing in one hand the Book of Life and in the other the Constitution of the United States," *the true American Catholic fills* with sentiments of worthy pride and gratitude, and as he catches the spirit that inspired the

* Secretary Taft.

† Cardinal Satolli.

DUAL CITIZENSHIP.

past—that spirit which has conceived, enlarged and ennobled American manhood—his soul grows generous, his heritage is rich indeed, and the people are again invited to share with him. May the memory of the illustrious Father of our Country never perish. May the story of American valor, wisdom, achievement, survive to teach mankind the lessons that guide in the paths of civic excellence. The true American Catholic has better reasons still to glory in the history of the Spiritual Republic.

From the very first of her days she has known what it is to contend with human error. She bears the scars of many battles and she can show, too, the laurels of innumerable victories. Who can count her battles and her victories, her heroes and her martyrs, her armies and her subjects? Who can measure her influence to-day, yesterday, here, there as the races and the centuries revolve about her?

A distinguished English convert to Catholicism, T. W. Allies, thus speaks: "There is, I conceive, no subject in all history comparable in interest to that which the Divine Commonwealth as such, when traced through the eighteen centuries which it has hitherto run, presents. What nation can be compared to this

nation? What people to this people? What labors to its labors? What sufferings to its sufferings? What conflicts to those which it has endured? What triumphs to those which it has gained? What duration to that portion only of its years which is as yet run out? What promise to its future? What performance to its past? What is the courage and self-denial, what is the patience and generosity, what the genius, the learning, the sustained devotion to any work shown by any human race compared with those which are to be found in this race of the Divine Mother? How do those who are enamoured of nationalities fail to see the glories of this nation, before which all others pale their ineffectual fires? How do those with whom industry is a chief virtue and stubborn perseverance the crowning praise, not acknowledge her whose work is undying and whose endurance never fails? These men admire greatness and worship success. Let them look back fourteen hundred years when that great world statue *The Roman Empire* * seemed to be breaking up into the iron and clay which ran through its feet. Then this kingdom *The Spiritual Republic* * was already great and glorious and

* The author.

DUAL CITIZENSHIP.

crowned with victory and filled the earth. The toes of that statue have meanwhile run out into ten kingdoms and the islands which were forests and swamp when this kingdom commenced have become the head of a dominion which can be mentioned beside that of old Rome; but still in undiminished grandeur the great Divine Republic stands over against all these kingdoms, penetrates through them, stretches beyond them and while they grow, mature and decay, and power passes from one to the other, her power ceases not, declines not, changes not, but shows the beauty of youth upon the brow of age and amid the confusion of Babel, her pentecostal unity. If success be worshipful, worship it here; if power be venerable, bow before its holiest shrine."

Every American citizen is entitled to rejoice in his country's achievements, is he not?

Every Catholic in like manner is entitled to rejoice in the record of the old Spiritual Republic, has he not reason?

Rev. William I. Kip, in his "Early Jesuit Missions in North America," says:

"There is no page in our country's history more touching and romantic than that which records the labors and sufferings of Jesuit mis-

"E PLURIBUS UNUM."

sionaries. In these Western wilds (of the United States) they were the earliest pioneers of civilization and faith * * * * Many of them too were men who stood high in camps and courts and could contrast their desolate state in the solitary wigwam with the refinement and affluence which had waited on them in their earlier years. * * * * *Ibo et non redibo*, (I shall go but I shall not return) were the prophetic words of Father Jogues when for the last time he departed for the Mohawks. When Lallemand was bound to the stake and for seventeen hours his excruciating agonies were prolonged, his words of encouragement to his companions were: Brothers, we are made a spectacle unto the world and to angels and to men.' When Marquette was setting out for the source of the Mississippi and friendly Indians, who had known him, wished to turn him from his purpose by declaring: 'Those distant nations never spare a stranger,' the calm reply of the missionary was, 'I shall gladly lay down my life for the salvation of souls.'"

In 1845, a clever writer in the *North American Review* said:

"Though seemingly enslaved the Church

DUAL CITIZENSHIP.

(Catholic) was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the help of the injured, the only hope of learning. To her, chivalry owed its noble aspirations; to her, art and agriculture looked for every improvement. * * * * Through the Middle Ages she was the only friend and advocate of the people and the rights of man. To her influence was it owing that through all that strange era the slaves of Europe were better protected by law than are now the free blacks of the United States by national statutes."

Rev. E. Cutte, author of "Turning Points in English Church History," says:

"In the Middle Ages, the Church (Catholic) was a great popular institution. * * * * In politics the Church was always on the side of the liberties of the people against the tyranny of the feudal lords. In the eye of the nobles the laboring population were beings of an inferior caste; in the eye of the law they were chattels; in the eye of the Church they were brethren in Christ, souls to be won and trained and fitted for Heaven. * * * * By means of its painting and sculpture in the churches, its mystery plays, its religious fes-

"E PLURIBUS UNUM."

tivals, its catechism and its preaching, it is probable that the chief facts of the Gospel history and the doctrine of the creeds were more universally known and more vividly realized than among the masses of our present population."

Rev. Canon Farrar, in his "Christianity and the Race," says:

"Her (Catholic Church) ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. * * * * The humanizing machinery of schools and universities, the civilized propaganda of missionary zeal, were they not due to her? And more than this her very existence was a living education. * * * * In dim but magnificent procession the giant forms of empires on their way to ruin had each ceded to her their sceptre, bequeathed to her their gifts."

The Protestant James Anthony Froude, in "Short Studies on Great Subjects," Vol. 1, says:

"Wisdom, justice, self-denial, nobleness, purity, high-mindedness—these are the qualities before which the free-born races of Europe have been contented to bow; and in no order of men were such qualities to be found as they

DUAL CITIZENSHIP.

were found six hundred years ago in the clergy of th Catholic Church. They called themselves the successors of the Apostles: they claimed in their Master's name universal spiritual authority, but they made good their pretensions by the holiness of their lives. * * * * Over Prince and subject, chieftain and serf, a body of unarmed defenceless men reigned supreme by the magic of sanctity."

The Protestant Historian Lecky, in his "History on Rationalism," says:

"The Catholic Church is the very heart of Christendom. The result of the ascendancy it gained brought about a stage of civilization that was one of the most important in the evolutions of society. By consolidating the heterogeneous anarchical elements that succeeded the downfall of the Roman empire; by infusing into Christendom the conception of a bond of unity that is superior to the divisions of nationhood and of a moral tie that is superior to force; by softening slavery into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laid the very foundation of modern civilization."

Th Protestant Samuel Laing in his "Observations on Europe," page 395, says:

"E PLURIBUS UNUM."

"Law, learning, education, science, all that we term civilization in the present social condition of European people, spring from the supremacy of the Roman pontiff and of the Catholic priesthood over the kings and nobles of the Middle Ages. All that men have of civil, political and religious freedom in the present age, may be clearly traced in the history of every country to the working and effects of the independent power of the Church of Rome over the property, social economy, movement, mind and intelligence of all connected with her in the social body."

The Rev. Mr. Martineau, the distinguished English Unitarian minister, on a certain occasion said this:

"Long and far was this Church the sole vehicle of Christianity that bore it on over the storms of ages and sheltered it amid the clash of nations. It evangelized the philosophy of the East and gave some sobriety to its wild and voluptuous dreams. It received into its bosom the savage conquerors of the North and nursed them successively out of utter barbarism. It stood by the desert fountain from which all modern history flows and dropped into it the sweetening branch of Christian

DUAL CITIZENSHIP.

truth and peace. It presided at the birth of Art and literally gave its tradition into the young hands of color and design. Traces of its labors and of its versatile power over the human mind are scattered throughout the globe. It has consecrated the memory of the lost cities of Africa, and given to Carthage a Christian as well as a classic renown. The mountains of Switzerland have heard its vespers mingling with the cry of liberty and the requiem sung over patriot graves. The convulsions of Asiatic history have failed to overthrow it; on the heights of Lebanon, on the plains of Armenia, in the provinces of China, either in the seclusion of the convent or amid the stir of population, the names of Jesus and Mary still ascend. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles in its disciples. To the poor peasant who knows no other dignity it must be a proud thing to feel himself a member of a vast community that spreads from Andes to the Indus; that has bid defiance to the vicissitudes of fifteen centuries and adorned itself with the genius and virtues of them all; that beheld the transition from ancient to modern civilization, and itself forms

"E PLURIBUS UNUM."

the connecting link between the old world in Europe and the new; the missionary of the nations, the associate of history, the patron of art, the vanquisher of the sword."

The eminent English Protestant statesman, Gladstone, just previous to his death, said:

"Since the first three hundred years of persecution, the Roman Catholic Church has marched for fifteen hundred years at the head of civilization and has driven, harnessed to her chariot as the horses of a triumphal car, the chief intellectual and material forces of the world. Its learning has been the learning of the world; its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur and majesty have been almost, though not absolutely all, that in these respects the world has had to boast of."

Every American welcomes the notes of approbation which the nations bestow upon the land he prizes before all others, should he not?

Every Catholic accepts with grateful heart the tributes of admiration which those outside so gladly render—why shouldn't he?

What shall the American take in exchange for his American citizenship—what?

What is there to tempt the Catholic to bar-

DUAL CITIZENSHIP.

ter his heritage of blessing and promise which the Spiritual Republic shares with him, what?

Doubtless the tributes which these, renowned Protestant writers quoted, pay to the Spiritual Republic will not fail in influence with the many fair-minded outside, and just as confidently do we expect that they will be read by the children of the fold with ever increasing joy. In as far as they go they shall be appreciated and accepted as the result of wide learning, comprehensive investigation and noble assertion. They deal with the externals, exterior beauties, excellencies that of themselves establish the Spiritual Republic unquestionably as the mother of Christian civilization in all its details and in as far as their dealings go they display a generous candor and love of truth, in as much as the truth is seen by them, that is charming.

But why have not these brilliant minds penetrated deeper? Why did they not continue their investigation unto the very source where dwelt the one great cause of the Spiritual Republic's external greatness and glory? Had they done so, we dare say, that many of them to-day would be numbered with those saintly giants of Christendom who have done so much

"E PLURIBUS UNUM."

for Christ's kingdom on earth. They ignored the source of the good, and hence they exhibit weakness where the simplest child of the Spiritual Republic is strong, and that weakness is a fatal defect. They speak chiefly in their interest and in their pride of human endeavor; had they added some consideration of the first cause, Christ, upon whom all human endeavor was builded—some credit to the first cause, the central cause, after which all other causes were but contributory or resultant causes, they would have completed the testimony and increased the splendor. Washington must not be forgotten, neither can Christ be ignored. It is not the setting that makes the jewel, nor shall the brilliancy of the setting, however becoming or pleasing, ever diminish the value of the treasure which is the only reason for the setting. These great Protestant philosophers and writers stood outside and exhausted themselves in admiration, and they turned away satisfied without going in. The Protestant poet, Lord Byron, stood beside St. Peter's and said:

"Thou of temples old and altars new
Standest alone with nothing like to thee
Worthiest of God—the Holy and the true."

DUAL CITIZENSHIP.

He saw the sculpture, the painting, the mosaic, the lines of architectural symmetry and beauty—the structure excelling the world's greatest shrines—and then he turned away.

Our Protestant author, Hawthorne, in that same presence, too, exclaimed: "It requires both faith and fancy to enable us to feel, *what is nevertheless so true*,"* that yonder, in front of the purple outline of hills, is the grandest edifice ever built by man, painted against God's loveliest sky." * * * * "Must not the faith that built this matchless edifice and warmed, illuminated and overflowed from it, include whatever can satisfy human aspirations at the loftiest or minister to human necessity at the sorest? If religion had a material home, was it not here?" Why did Hawthorne, too, shrink from the threshold and then depart? Surely the children of the Spiritual Republic cannot be lacking in a proper sense of appreciation for those exterior splendors over which the noblest Protestant minds wax sweetly eloquent. Who else but these, the children of this same Republic that elaborated those human and material triumphs of genius—or art and

* Emphasis is by author.

science—which make captives the artists and scholars of the nations. None, indeed, will deny that the living, vitalizing principles expounded in this magnificent cathedral amidst the sounds of lofty music, as well as amid the display of gorgeous ceremonials and appointment, has other charms than when spoken by the missionary in some rugged wilds to a hostile people. None will gainsay that these same principles decorated by the learning of the High Church official are better favored and more impressive than when presented in bare simplicity of language and circumstance by the lowly priest or that in the professions and deeds of cultured souls they shine more agreeably than in the humility or ignominy of the fallen. The children of the Spiritual Republic love indeed that display of loyalty that is found—in the Knights of Columbus as in the knighthoods of old—in those Hibernians who cherish the memory of an heroic ancestry—in those Dominicans, Franciscans, Augustinians, Jesuits—in those Sisters of Charity and Sisters of Mercy—in those brotherhoods and sisterhoods that have blessed the ages by the exercise of Christian virtue—in those scholars and artists who have pictured in the glory of language or in the

DUAL CITIZENSHIP.

highest expression of art the faith that made our Christian civilization permanent. They love their priesthood, their bishops, their archbishops, their cardinals, their White Shepherd, the leaders who guide, indeed, with sure and steady step, but dearer still than all these, or all that the genius of mankind can offer for their admiration they hold the jewel—Christ's divine truth. This truth it is that inspires and animates the Spiritual Republic and forms its chief glory. If men will praise the body and justly, too, let due credit be given to the soul—divine truth "I will send you the Spirit of Truth which will abide with you forever." From this center flows all. It is as indestructible as well in the ignominious death of the martyr as when protected and patronized by the most powerful influences of the world. It is as precious in the poor and ignorant as it may be in the rich and cultured. It holds its character independent of material things because it is God's eternal will, to be preserved inviolate by His Church amid the mists of human error. In the first three hundred years the Spiritual Republic stood persecuted and alone among all the institutions of earth. They had power and wealth and favor to bestow, she

had nothing in the shape of worldly allurements with which to appeal—they had everything, she had nothing—they represented supreme sway, she abject weakness. Yes, she had one treasure, one power with her which they had not—the eternal spirit of divine truth—this was her one attraction and she prized it higher than silver and gold—possessing it, her martyrs forsook all else. These three hundred years tell the story in undeceiving language of that struggle which ended in her favor—when this truth took hold of Pagan hearts and minds and its power prevailed. In the centuries following when she became imperial and kingdoms worshipped at her shrine, her divine truth was neither improved or lessened. As it withstood the trial of those lurid days of martyrdom, so it remained genuine and intact amid the confusion of worldly time-servers. The Christian attack was as vain as Pagan and it remains as the gold amid the dross. To-day the cultured Catholic scholar enjoys, let us repeat, the splendors of literature when they garland the edifice of Divine Truth—his Spiritual Republic: he feels the thrill of pride when heretic king or potentate recognizes the White Shepherd on his God-made throne as distinct from those seats of

DUAL CITIZENSHIP.

human power which are royal heritage or popular gift: he holds to that spiritual citizenship in the oldest and greatest Church which knows only Christ as its founder, as his highest privilege, but what surpasses all those or other consideration is the fact that through the faithful stewardship of this indestructible messenger of Christ he possesses the truth divine which guides to God. Out of the spirit of American liberty has risen, in spite of trial and adversity, the glorious American Republic. Out of the spirit of divine truth—the Spiritual Republic of Jesus Christ. Live on thou spirit of Freedom, the soul of American civilization. Thank God for that spirit of divine truth—the soul of Christian civilization destined to outlive “the wreck of matter and the crush of worlds.”

CHAPTER XIV.

OUR BELIEF.

It is related that the great French salvationist, Lepeaux, wishing to devise a scheme by which he might improve the Christian religion and make it more rational, as he said, consulted the famous statesman, Talleyrand, and asked advice. "I hardly know," said the shrewd diplomat, "what to suggest in so difficult a matter as the improvement of the Catholic Church." "There is a plan you might try." After a prolonged silence, Talleyrand continued: "I recommend to you to be crucified for mankind and to rise again on the third day." This was a lightning flash and the reformer stood awed and reverent before the stupendous fact suggested by the great statesman. It is true the times have changed since the days of Talleyrand; the conditions which confronted Lepeaux are quite different to those with which we are favored. We Americans, as no other people,

DUAL CITIZENSHIP.

are gifted with the talent of combining energies and interests and directing them into great channels of achievement, yet when confronted with the idea of substituting or altering or confounding the divine identity of Christ's Republic with any human institution on a basis of equality, the task is no less difficult or probable than in the times of Lepeaux. Before the Christian Republic can identify itself with any Christian denomination outside of it, it must be established clearly that Christ is willing to sanction an institution—some new untested invention of men—which must rival His own to which He promised eternal protection. Until then the Catholic Republic must preserve its integrity distinct at any cost, independent of all tentative rivals, as distinctively His representative in contradistinction to every human institution. Why men persist in such effort in the face of so many failures that warn and instruct is a matter most incomprehensible to Catholics. For any man or body of men to presume to substitute *their own schemes for redemption and salvation* in the place of that which Christ established is to Catholics more than presumption—it is criminal—an insult to the Author of Christianity. Had Christ limited

"E PLURIBUS UNUM."

the nations or number of individuals who should be privileged to membership of His Church, it is quite intelligible that those excluded might provide themselves with other means of possessing the kingdom, but the doors of His union swing open on every side; all are not only invited to enter but they are commanded to do so and those who prefer their own way are warned that they do so at their loss "He that will not believe shall be condemned." Hence in view of the fact that Christ has said "There shall be but one fold, one shepherd" it is utterly unreasonable to Catholics the statement that can mean anything to the contrary, for instance "One religion is as good as another" as it is utterly impossible to Catholics to admit that a religion invented by man is as good as that authorized and commanded by God. For over four hundred years Protestantism has labored at every sacrifice to unify nations and men in opposition to the union which Christ established as His own "Upon this rock I will build my Church." "Teach all nations." It has given itself all kinds of names, adapted all kinds of methods, accommodated itself to all kinds of minds and after these four hundred years of effort in the place

DUAL CITIZENSHIP.

of destroying the union which Christ made, its struggles have proved suicidal and its sects or fragments inconsistent and irreconcilable, are outnumbering its years and one by one falling to decay. As American and Catholic we can see no hope that, priest and parson, such as they are known to us to-day, shall ever come together and become truly of one faith and one Church. The parson represents a spirit of independence which practically means individual private judgment, which in turn means "Take it or leave it," "Go as you please," "Do as you please," "One is just as good as another," and it goes without saying that diverging can never mean converging. The priest represents definite faith as supplied by the authoritative representation of Christ, the Catholic Republic. He does not trust to his own way of thinking but takes in humble thankfulness what Christ provides. He may agree with the parson that one spurious coin is as good perhaps as another, but he will not agree that the spurious is as good as the genuine. He may agree with the parson that many different roads lead to New York, but he will not agree that one journeying to California is on a direct way to New York no more than he will admit that Christ established

"E PLURIBUS UNUM."

many Churches when He distinctly declared that there should be but one fold and one shepherd. When we behold to-day, however, priest, and parson standing nearer to one another and with mutual regard and Christian affection thus addressing one another, "We have been separated, we must come together, let us be one," a feeling of gladness takes hold of us and we recognize a happy omen. These representatives are the spokesmen of a sentiment which is touching and impelling a multitude mightier than is imagined and we dare say that the unison of priest and parson in any sentiment must in time be effective.

We take off our hat to these men. They are facing the right way. Loyal to Mother Church, we sacrifice no principle in hailing them in their generous effort.

As men that speak directly to men, as friends that speak sincerely to friends, when the greatest issue is in question, we say our final words to you, "Separated Brethren," you are outside the one fold of the one shepherd—you have as much right as any to be of that fold and shepherd—you are obliged as any to recognize the Saviour's mandate: "Feed My lambs, feed My sheep." You Protestant and I Catholic belong

DUAL CITIZENSHIP.

in our Father's House. Are we prodigals far away from home? Do we suffer the bitterness of separation? Are we spent with the confusion of our wanderings? If so, then, let us cry out in manly, sincere resolve—in spite of conditions—without provisos—as the prodigal of old, "I will arise and go to my father." The journey may be trying but "Lead kindly light," and then, oh joy, the father's greeting, the fatted calf, the ring of favor, the feast of friends, the angels' voices singing. Read:

Boston, March 27, 1908.—The "open pulpit" question, which has long been a source of contention in the Episcopal Church, is again the subject of a bitter contest, it was learned to-day.

Declaring that that new canon providing for the "open pulpit" is causing serious trouble in the denomination, the Massachusetts Church Union, which is made up of orthodox priests and laymen of the Episcopal Church, has demanded its repeal.

It is claimed that the whole Church is affected adversely, because under the new regulation adopted at the general convention held in Richmond, Va., last October, in New York, Massachusetts, Pennsylvania and elsewhere,

"E PLURIBUS UNUM."

clergymen of non-Episcopal churches are allowed in pulpits of the denomination at regular services, in one case a deposed clergyman of this diocese preaching in an Episcopal church in New York City.

It is further claimed that the objectionable canon has recently induced two Episcopal clergymen in Wisconsin, two in Philadelphia, and one in Chicago to abandon their denomination and enter the Roman Catholic Church.

CHAPTER XV.

THE TIDE.

“ There is a tide in the affairs of men,
Which taken at the flood, leads on to Fortune ;
Omitted, all the voyage of their life
Is bound in shallows and in miseries:
And we must take the current when it serves,
Or lose our venture.”

In the passage from shore to shore here below there is more or less liberty of choice as to the course, as to the guide. One may select the most dangerous of all the courses or the most unreliable of all the guides and still reasonably hope to accomplish the passage. But in the passage to eternal life, the God of truth has not permitted that man should be subjected to uncertainty. He has not left it to each one to choose the course and the guide. His guidance and His way are alone to be preferred: “ I am the way, the truth and the light,” and all must follow as He directs. He has warned against false prophets, false guides who would mislead, and false ways that end in misery. His voice

rings out clear and strong through his representative Church and fills the world with its echoes and it must be heard and heeded. "He that hears you, hears me." "As my Father sent me, I send you," to bring the tidings to all men, to be heard by all men, to lead all men, and "he that is not with me is against me." "He that hears you, hears me." His one Church, one, representative, distinct and recognizable, admits of no rival and must be accepted and followed. In all ages of Christianity the Bark of Peter has never known shipwreck. At all times her life boats have been engaged in the rescue of those in distress. All along her course she marks the wreckage of rivals without number. No peril can appall her. She remains true to the course marked out in the chart of her Master and her confidence is never shaken for He has said "I am with you all days."

The great Catholic philosopher and editor, Rev. Dr. Lambert says:

"If there is a God and he has spoken to man, we certainly have something better to depend upon than our fallible private judgment. But as a matter of fact we rely very little upon our private judgment in the practical affairs of life

DUAL CITIZENSHIP.

and society. When we are sick we submit our private judgment to the professional judgment of another, even while we know it is fallible. When we have a grievance, real or imaginary, we submit our judgment to that of a lawyer and finally to the court or a jury. On a ship at sea the voyager does not sail by his private judgment. He defers to the better informed judgments of the pilot. But in all these cases it will be said we use our private judgment in selecting others to judge for us. We judge the doctor, the lawyer, the pilot before we submit ourselves to them. Certainly, and that is precisely what a man does before he submits to the judgment of the Church. And having found an infallible authority he very wisely, consistently and logically determines to follow it, and in thus following it, he is really carrying out his own best private judgment. Thus the two judgments do not antagonize; they coincide, and the fallible one is all the safer for the coincidence. We live under law, but we do not interpret it by private judgment. The courts determine its meaning for us, as we find when we break it. Society would fall into chaos if we were all to follow our private judgment, hence the necessity of

"E PLURIBUS UNUM."

laws and courts of interpretation and force back of them. Law, order and unity are as necessary in the spiritual as in the civil order. Hence God revealed his law and established a court, an infallible court, or last resort—His Church—to define and determine unerringly."

The day is not far distant when the American Republic, *by man* and the Divine Republic, *by God* shall conjointly lead the nations and the best type of Christian manhood shall be of the dual citizenship—American Catholicism.

In closing this humble work, our heart turns with profound reverence, filial confidence and tender devotion to thee—Holy Father—Successor of Peter—Vicar of Jesus Christ and prostrate in spirit at thy feet, our soul fills with gratitude unspeakable as we recall those reassuring, re-echoing immortal words of thine, Pope Pius X:

"Be true Americans and loyal Catholics."

APPENDIX.

When in search of testimony written in the early days of the Church, for the sake of establishing or supporting any of the great truths of the Christian religion, many are astonished at the scarcity of such testimony, especially during the second and third centuries of Christendom. It must be borne in mind, however, that the Popes as well as the most eminent scholars of these times rarely committed their teachings to writings, but depended chiefly on the word of mouth and upon example as a means of communicating the word and of discharging the sacred functions of their office to humanity. As Christ had taught without ink or paper so did they. Only once did He write, if we remember right, and then upon the sands of the seashore. His doctrines were to remain inviolate and the surest methods in those days of preserving them from the errors of prevailing Paganism was by preaching, by handing them down by word of mouth from mind to mind, soul to soul, as the sacred message of salvation. It

DUAL CITIZENSHIP.

must be remembered, moreover, that at the time of which we speak there was no printing press, that only a small percentage of humanity knew how to read or write and that the charge of Christ to his Apostles was:

“Preach my Gospel to every creature” and not “Write my Gospel to every creature;” for it was by the verbal communication of His word, that the ignorant as well as the learned, the poor as well as those who could purchase books, should be able to hear and know the glad tidings. Again in those days, the custom prevailed of concealing from the heathen and even the catechumens, the sacred and mysterious doctrines and rites of the Catholic Church, either by not mentioning them at all, or by mentioning them only in enigmatical language, unintelligible and even misleading, except to those who were initiated into their meanings. Therefore it is that such mysteries as the Trinity, the Real Presence, the Sacrament of Penance, were seldom treated by the early writers. This custom arose from several causes. In those times of persecution Catholics feared to speak openly and frankly about the mysteries of their faith, as this would expose them to injury or death. Besides they regarded the doc-

trine as a sacred deposit and they feared lest it should be misunderstood or laughed to scorn by the Pagans.

Cardinal Newman affirms that this custom was the attitude of the early Christian writers with respect to the sacraments in general and this fact is admitted on all sides.

Rufinus, who wrote at the close of the fourth century, says:

"Therefore, they (the faithful) delivered these (truths embodied in the symbol) not to be written on paper or parchment but to be retained in the hearts of the hearers, so that it might be certain that nobody had learned them from writings which are known at times to fall into the hands of unbelievers but from the tradition of the Apostles."

St. Augustine also speaks of this custom of transmitting the mysteries of the faith from mouth to mouth rather than from pen to pen, when he advises in his homilies that the symbol should not be given in writing: "In nowise are you to write down the words of the symbol in order to commit them to memory. You are to learn them by ear and even after you have learned them you are not to write them but to retain them in memory and ponder over them."

DUAL CITIZENSHIP.

St. Jerome says: "The symbol of our faith and hope which has been handed down to us from the Apostles is not written with ink on paper but graved on the fleshly tablets of the heart."

St. Cyril of Jerusalem, addressing a class on the eve of baptism in the fourth century, says: "But take thou and hold as a learner and in profession that faith only which is now delivered by the Church and is fenced round by all Scripture. For since all cannot read the Scripture some as being unlearned, others by business are hindered from knowledge, in order that the soul may not perish from want of instruction we comprehend the whole doctrine of the faith in a few sentences. This I wish you to remember in the very phrase and to rehearse it with all diligence among yourselves, not writing it on paper, but engraving it by memory on your hearts, being on your guard in your exercise lest a catechumen should overhear the things delivered to you. This I wish you to have as a provision by the way during the whole period of life and besides this never to receive any other."

St. Basil, a contemporary of St. Cyril, also says: "Of the dogmas and teachings preserved

"E PLURIBUS UNUM."

in the Church we have some from the doctrines committed to writing and some we have received transmitted to us in a secret manner from the tradition of the Apostles, both these have the same force in forming religion and no one will gainsay either of these, no one, that is, who has the least experience of the ecclesiastical laws." Mindful of these conditions of primitive Christianity as to written evidence in support of Church doctrines, Catholics, who believe in the sacrament of penance as of divine origin, are satisfied to trust themselves even to the traditions handed down through the generations and ages from the Apostles. And those non-Catholics who would have more than the unbroken tradition of the Church, who exact written testimony from the few in support of the faith of the many, can find sufficient evidence of the truth as to primitive Church doctrine in the writings which we shall produce, which are only a portion of those touching upon the important matter in question.

"SACRED SCRIPTURE."

St. John, xx. 21, 23.—"As the Father has sent me I also send you. When he had said this he breathed on them and said to them:

DUAL CITIZENSHIP.

‘Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained.’”

St. Matthew, xviii. 18.—“Amen I say to you, whatsoever you shall bind upon earth shall be bound also in Heaven, and whatsoever you shall loose upon earth shall be loosed also in Heaven.”

St. Matthew, xviii. 11.—“For the Son of Man has come to save that which was lost.”

St. Matthew, ix. 2, 8.—“And behold they brought him one sick of the palsy lying in a bed. And Jesus seeing their faith said to the man sick with the palsy ‘Be of good heart, thy sins are forgiven thee! And behold some of the scribes said within themselves, he blasphemeth. And Jesus, seeing their thought, said, ‘Why do you think evil in your hearts? Whether is it easier to say thy sins are forgiven thee or to say arise and walk? But that you may know that the Son of Man has power on earth to forgive sins (then said he to the man sick of the palsy) arise, take up thy bed and go into thy house. And he arose and went into his house. And the multitude seeing it, glorified God that gave such power to men.”

St. Luke, xv. 10-24.—“So I say to you there

"E PLURIBUS UNUM."

shall be joy before the angels of God upon one sinner doing penance. And he said a certain man had two sons. And the younger of them said to his father; 'Father, give me the portion of substance that falleth to me.' And he divided unto them his substance and not many days after the younger son gathering all together went abroad into a far country and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country and he began to be in want. And he went and cleaved to one of the citizens of that country, and he sent him into his farm to feed the swine. And he would fain have filled his belly with the husks the swine did eat, and no man gave unto him. And returning to himself he said: 'How many hired servants in my father's house abound with bread, and I here perish with hunger?' I will arise and will go to my father and say to him: 'Father I have sinned against heaven and before thee, I am not worthy to be called thy son, make me as one of thy hired servants.' And rising up he came to his father, and when he was yet a great way off, his father saw him and was moved with compassion, and running to him fell upon his neck and kissed him. And

DUAL CITIZENSHIP.

the son said to him, 'Father, I have sinned against Heaven and before thee, and I am not worthy to be called thy son.' And the father said to his servants, 'Bring forth quickly the first robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and make merry, because this my son was dead and is come to life again, was lost and is found.'

St. Matthew, xviii. 21.—"Then Peter came unto him and said 'Lord how often shall my brother offend me and I forgive him; until seven times?' Jesus said to him, 'I say not to thee till seven times but till seventy times seven times.'

St. Paul, ii, to Corinthians, v. 18, 20.—"But all things are of God who hath reconciled us to himself by Christ, and hath given to us the ministry of reconciliation. For God indeed was in Christ reconciling the world to himself, not imputing their sins, and he hath placed in us the word of reconciliation. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ we beseech you be reconciled to God."

SECOND CENTURY.

Tertullian.—"If thou drawest back from confession consider in thy heart that hell fire which confession shall quench for thee, and first imagine to thyself the greatness of this punishment that thou mayest not doubt the adoption of the remedy. * * * * When therefore thou knowest that against hell-fire, after the first protection of the baptism ordained by the Lord, there is yet in confession a second aid, why dost thou abandon thy salvation? Why delay to enter upon that which thou knowest will heal thee?

"Wherefore confession is a discipline for the abasement and humiliation of men, enjoining such conversation as invites mercy: it directs also even in the manner of dress and food; to lie in sackcloth and ashes, to hide the body in mean garments, to cast down the spirit with mourning, to exchange for severe treatment the sins which he has committed, to fall down before the priests and to kneel before the beloved of God. All these things does confession perform that it may command repentance, that by fearing danger it may honor God, that by itself pronouncing judgment upon the sinner it may act in the stead of God's wrath,

DUAL CITIZENSHIP.

and that by means of temporal affliction it may—I will not say frustrate—clear off eternal penalties.

“For if thou thinkest Heaven is still closed remember that the Lord left the keys thereof to Peter and through him to the Church.”

St. Clement of Rome.—“For whatsoever things therefore, we have transgressed by any of the suggestions of the adversary, let us supplicate pardon. For it is good for a man to confess his transgressions, rather than harden his heart as the hearts of those were hardened who raised up sedition against Moses, the servant of God.”

THIRD CENTURY.

Origen.—“We feel oppressed and are easily affected by disease whenever the stomach is overladen with too much food or with such as hurt the system. But as soon as we have cast it off, together with the noxious acids generated by it in the stomach, we experience great relief. It is the same with sins which are concealed within our hearts. They oppress and endanger our health of mind and body. But the moment we make an open confession and pour them forth at the foot of Christ’s representative, we obtain great relief and peace of mind.

"E PLURIBUS UNUM."

* * * * But he that, liketh the Apostles, has been breathed upon by Jesus, and who can be known by his fruits as having received the Holy Spirit, and became spiritual by being led by the spirit after the manner of the Son of God to each of the things that are to be done according to reason, he forgives whatsoever God would forgive, and retains the sins that are incurable; ministering as the Prophets to God when they spoke not their own but the things of the divine will, so he also to God who alone has the power of forgiving sins. The words respecting the forgiveness which accrued to the Apostles are in the Gospel according to St. John: 'Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven, whose sins ye shall retain they are retained.' But if a person take these words without examination he will have to challenge the Apostles for that they did not forgive all, that to all there might be forgiveness, but retained the sins of some so as that through him they are retained before God."

St. Cyprian.—"God perceives the things that are hidden and considers those that are hidden and concealed. None can escape the eye of God. He sees the heart and breast of every

DUAL CITIZENSHIP.

person and he will judge not only our actions, but also our words and thoughts. He regards the minds of all and the wishes conceived even in the hidden recesses of the breast. In fine how much loftier in faith and in fear superior, are they who implicated in no crime of sacrifice or of accepting a certificate, yet because they had only thought thereof this very thing sorrowingly and honestly confessing before the priests of God, make a confession of their conscience, exposed the burden of the soul, seek out a salutary cure even for light and little wounds, knowing that it is written, 'God will not be mocked.' I beseech you most dear brethren that each confess his sins while he, that has sins, is yet among the living, while his confession can be admitted, while the satisfaction and remission made through the priest are pleasing before the Lord."

FOURTH CENTURY.

St. Hilary.—"In order to excite apprehension by a most powerful threat whereby all men might be kept within bounds during life, he has placed before them the reward of Apostolic severity as immovable, inasmuch that when they shall have bound on earth, that is, shall

have left entangled in the trammels of their sins; and when they shall have loosed by confession, that is, shall have received unto the salvation of forgiveness, the same in Heaven also, shall be either loosed or bound according to the nature of the Apostolic sentence."

St. Ephraem of Edessa.—"The exalted dignity of the priesthood is far above our understanding and power of speech. Remission of sins is not given to mortals without the venerable priesthood."

St. Pacian.—"And now as regards penitence, may God grant that none of the faithful may need it; may no one after the aid of the holy font fall into the pit of death; may the priesthood never be compelled to urge and teach its tardy reliefs for fear lest while they soothe the sinner with remedies, they may open the pathway to sin. But by indulgence of our God, not to the happy, but to the miserable: we show it after, not before sin. We proclaim it not to the healthy but as a remedy to the ailing. If the spirits of wickedness have no power over the baptized, and *none*, that deceitful serpent that first overthrew man and has stamped on his posterity so many signs of damnation,—if he has left the world,—if we have already begun to

DUAL CITIZENSHIP.

reign, if neither into hand I nor mine sin insinuated itself, away with the gift of God, repel the aid, let neither confession nor groan be heard, but let proud justice despise every remedy. But if the Lord hath made this provision for his creature, if He who hath vouchsafed rewards to those who fall not, hath granted remedies to the fallen; cease to accuse the divine justice, cease to erase under the pretext of rigor so many inscriptions of heavenly clemency and to debar with pitiless harshness men from the Lord's free and blessed gifts. We bestow not these things as of our own. Be converted to me, saith the Lord, and in fasting and weeping and mourning renew your hearts. Has the serpent so lasting a poison and Christ no remedy? Shall the devil slay in this world and Christ be unable to bring help there? Grieve indeed to sin, but grieve not to do penance. Be ashamed of being imperilled, but not of being rescued. Who will snatch the plank from the shipwreck that he escape not? Who will grudge the curing of a wound? Does not David say: 'Every night I will wash my bed, I will water my couch with my tears. I acknowledge my sin and mine injustice I have

"E PLURIBUS UNUM."

not concealed. Did not confession deliver the King of Babylon when condemned after so many sins of idoltary? God would threaten the impenitent if he forgave not the penitent. God alone you enjoin can do this. True, but that which He does through His priests is His own power. For what is that which He says to His apostles 'Whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven.' Why this if it was not lawful for men to bind and loose? Is this allowed to apostles only? Then to them alone is it allowed to baptize, to them alone to give the Holy Ghost and to them alone to cleanse the sins of the nations, inasmuch as all this was given in command to none but the apostles. But if in the same place both the loosing of bonds and the power of the sacrament are conferred, either the whole has been derived by us from the model or form and the power of the apostles, or neither has the former been abrogated from the decree of God. 'I, he saith, have laid the foundation and another built thereon. * * * * What therefore the doctrine of the apostles founded that we built upon?'"

DUAL CITIZENSHIP.

St. Ambrose.—"But they (the Novations) say that they thereby show reverence to the Lord to whom alone they reserve the power of forgiving sins. Yet none do Him a greater injury than they who wish to rescind his orders, to throw up the office committed. For when the Lord Himself said in the Gospel 'Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained,' who is it that honors Him more, he that obeys or he that resists His commands? The Church in both regards observes obedience; she both binds and looses sin; whilst heresy in one regard unfeeling, in the other disobedient, wishes to bind what it will not loose and will not loose that which it has bound, thereby condemning itself by its own judgment. For the Lord wishes the right of loosing and binding to be the same since He granted both on the same condition. Whence it follows that he that has not the right to loose has not the right to bind. * * * * To the Church, both are lawful; to heresy both are not lawful for this right has been conceded to priests alone. Rightly, therefore, does the Church which has true priests claim this right; heresy, which has not priests of God,

"E PLURIBUS UNUM."

cannot claim it, whilst by not claiming it, it proclaims of itself that whereas it has not priests it ought not to claim for itself a sacerdotal right?"

St. John Chrysostom.—"Men that dwell on earth and have their abode therein, have had committed to them the dispensation of things that are in Heaven and have received a power which God has not given even to angels or archangels; for not to those was it said 'Whatsoever you shall bind on earth shall be bound in Heaven and whatsoever you loose on earth shall be loosed also in Heaven' they that rule on earth have indeed power also to bind, but only the body; whereas this bond touches the very soul itself and reaches unto Heaven; and what the priest shall do below, the same does God ratify above, and the Lord confirms the sentence of his servants. And what else this but that he has given them all Heavenly power? For saith He 'He whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained.'"

"What power could be greater than this? The Father has given all to the Son. And lo, the priests have all of it entrusted to them by the Son. For, as though they were already

DUAL CITIZENSHIP.

passed into Heaven and were raised above human nature and set free from our passions, have they been preferred to this great sovereignty. Should a king invest one of his subjects with this honor, to cast, that is, into prison, whom he chose, and also to liberate them, such an one would be envied and looked up to by all; whilst he who has received from God a power so much greater than this, as Heaven is more precious than earth, and the soul than the body, shall it seem to some that he has received so slight an honor as to be able even to think that one entrusted with those things can despise the gift? Away with such madness. For it is manifest madness to despise so great a power without which it is not in our power to obtain salvation or the promised good things. Tell me not of the purple, the diadem, the robes of gold. All these are but shadows and more transient than vernal flowers. For all the glory of man, says the prophet, is as the flower of the field. Tell me not of these things, but if thou wouldst see the difference between a priest and a king, measure the power conferred on each, and thou will see the priest placed much higher than

"E PLURIBUS UNUM."

the king. For though the kingly throne seem to us glorious, from the precious stone set in it and the gold that encircles it, yet it is the king's part to administer the things of this earth, and beyond this he has no authority whatsoever; whereas the priestly throne is placed in Heaven and to it has been committed to rule over the things that are there. Who declares this? Even the King of Heaven Himself; for "whatsoever," says He, "you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven.' What honor can equal this? Heaven derives from earth the highest office of judgment, since the judge sits on earth; the Lord follows the servant; whatsoever the latter decides here below, that he approves of above. And intermediate between God and the name of men stands the priest, bringing down thence unto us Heaven's benefits and bearing thither our petitions; reconciling when moved to wrath to our common nature, and rescuing us who have offended Him from His hands."

St. Anthony—"Let us now revert to that shame which is full of grace and glory. Be not then ashamed to do whatsoever is in accord-

DUAL CITIZENSHIP.

ance with the will of God; neither be ashamed to learn the Lord's doctrines and words, nor to disclose to the priest thy sins."

St. Athanasius.—"Enter into this gate with confession, as man is illuminated with the grace of the Holy Spirit by the priest that baptizes, so he that confesses repentance receives through the priest, by the grace of Christ, remission of sins."

Lactantius.—"It is then the Catholic Church alone that retains the true worship. In her is the source of truth; in her the dwelling-place of faith; in her the temple of God; into which if one enter not, out of which if one depart, he forfeits his hope of life and everlasting salvation. Let no one attempt to soothe his conscience by stubbornly disputing this point. For it is a question of life and salvation for which one must provide with cautious diligence or it will be hopelessly lost. But since every heretical conventical imagines itself Christian, and in it is Church Catholic, it is necessary to know that the Catholic Church is that in which are to be found *confession and repentance* which is the wholesome remedy for the sins and sores to which weak flesh is liable."

St. Basil.—"He who wishes to confess his

sins ought he to confess to all or to a few persons at random, or to whom? It is necessary for sins to be confessed to those to whom has been entrusted the dispensation of the mysteries of God."

St. Gregory of Nazianzen.—"Perhaps thou oh good and beneficent husbandman wilt beseech the Master yet awhile to spare the fig tree and not because called barren, to cut it down, but suffer thee to manure around it with tears, that is, with groans and prayers and protestations on the earth, watchings and wastings of mind and of body, and that amendment which is by means of confession."

St. Gregory of Nyssa.—"A lesson which I think of all others is especially suitable to those who assemble in our churches, I mean the confession of whatsoever has not been done according to reason, confession, which, by means of the manifestation of unbecoming deeds, generates in the soul of a feeling of shame. For this shame seems implanted in man as a great and powerful thing to put sin to flight, implanted there I believe for this by the Almighty that the disposition of some might cause us to turn aside from evil."

St. Jerome.—"And I will give to thee the

DUAL CITIZENSHIP.

keys of the kingdom of Heaven and whatsoever thou shall bind on earth shall be bound in Heaven,' etc. Bishops and priests (the Novatian Bishops and Priests) not understanding their place, take upon themselves something of the pride of the Pharisees; so as to condemn the innocent or to think that they can loose the guilty; whereas before God, not the sentence of the priest, but life in the guilty is looked for. We read in Leviticus of the lepers that they are ordered to show themselves to the priest, and if they have the leprosy then are they made unclean by the priests; not that the priests make them lepers and unclean, but they may know who is a leper and who is not, and may discriminate between the clean and the unclean. In the same way, therefore, that the priests make the leper clean or unclean, so also here do the bishops and priests bind and loose not those who are innocent or guilty but according to his office after having heard the various kind of sin he knows who is to be bound and who loosed."

St. Cyril of Jerusalem.—"Put off the old man, who is corrupted according to the deceitful lusts by means of the confession that you may put on the new man. The present is the

season of confession; confess the sins that thou hast done whether in word or deed; the things done in the night and those in the day. Confess in an acceptable time and in a day of salvation receive the Heavenly treasure. Let us come to blessed David and take him for an example of repentance. How fell that great man? Walking in the evening on the house-tops after sleep he looked unguardedly and was moved by human passion. The sin was completed but at the same time perished not that candor of mind which confesses a transgression. Nathan, the prophet, came, a speedy reprover and physician of the wound: 'The Lord is angry He says and thou hast sinned.' And David replies to his visitor or rather through him to Him that sent him 'I have sinned against the Lord.' Thou seest the humility of the mind of the King; thou seest his confession. Had he not been convicted by anyone? Were not many privy to the matter? The matter was done quickly and the prophet was present immediately as accuser and the sinner confesses the evil. And as he confessed ingeniously, he obtained a most speedy cure; for the prophet Nathan who had threatened him says at once 'And the Lord hath taken

DUAL CITIZENSHIP.

away thy sin,' but blessed David for all he heard shrunk not from repentance through a king, but put on sackcloth and ashes instead of purple, and instead of his gilded throne the king sat down on ashes on the ground, and not only sat in ashes but had ashes for his food, as he himself said 'I have eaten ashes like bread,' and he wasted with tears his lustful eye. 'Every night I will wash my bed, I will water my couch with tears.' If a king thus confessed, oughtest not thou a private man to confess. Thou seest that it is a good thing to confess; thou seest that for the repentant there is salvation."

St. James of Nisibius.—"From the time that Adam transgressed the commandments, sin reigned till our Lord took and fastened it on the cross. Still do its stings remain and pierce many. There is not a disease or a pain for which a cure or a remedy cannot be applied, provided a skilful physician be called in. But they who are wounded in our conflict have the remedy of penitence, which being applied to their wounds, they are healed. Oh ye physicians, the disciples of our skilful physician, take unto yourselves the remedy whereby the wounds of the afflicted may be cured. He that

has been wounded in battle is not ashamed to put himself into the hands of a skilful physician, seeing that he received his wound through the severity of the contest, and the king respects him not only when cured, but places him in the list of his veteran troops. So neither ought he whom the devil has wounded to be ashamed to confess his failings, to fly from him and to implore the medicine of penitence. For he that is ashamed to lay open his wounds to a physician, from his wounds, being corrupted, his whole body is infected, whilst he who is not ashamed (to lay open his wounds) has his wounds cured and returns to the fight. And whereas he that has contracted a deadly illness, hopes not for cure nor again puts on his wanted armor: he that is overcome in our warfare may hope for a cure if he say I have sinned, imploring penitence. But he that is ashamed cannot be cured because he will not disclose his wounds to the physician, and you who are the disciples of our Physician, as you are endowed with the power of healing, take care that you be not an obstacle in the way of the cure of those who need medicine; but you will apply the medicine of penitence to him who shows you his wound. And he who is

DUAL CITIZENSHIP.

ashamed to manifest his evil, do you admonish him not to conceal it from you. Oh, thou dispenser of Christ, grant penitence in the name of Christ, and remember that thy Lord does not reject the penitent."

EMPEROR THEODOSIUS AND ST. AMBROSE.

The year 390 witnessed the revolt of the populace of Thessalonica, in Greece, on the occasion of some theatrical play in the public arena during which several of the imperial officers were killed. When the Emperor Theodosius received word of the outrage, he was so incensed that he gave orders to punish the city. To do this effectually he commanded a herald to invite the people to the arena where the previous uprising had taken place under the plea that they were to witness another play. At the same time he sent a troop of soldiers to surround the place and to kill without exception all (about 7,000 persons) whom they should find there. St. Ambrose, Bishop of Milan, hearing of this unreasonable and cruel slaughter, protested to the Emperor his deep affliction, that Christian ruler, pledged to govern his people in justice and mercy, could be guilty of a deed worthy only of heartless barbarians. The Emperor

"E PLURIBUS UNUM."

did not seem much affected, nor did he express his regret for the rash deed by any word or act. Shortly after, on occasion of a solemn feast, the Emperor accompanied by his court, came to the church over which St. Ambrose presided. As the Emperor was about to enter, the Bishop met him at the threshold and forbade him to enter the holy place. "Beware," said the saintly bishop, "to let those gory hands be lifted up to the throne of the spotless lamb, for the blood of those thy thoughtless commands have murdered is crying against thee to Heaven."

"And is Theodosius more guilty than David, who found pardon before the Lord?"

"If Theodosius had imitated David in his guilt, let him also imitate the royal penitent in his sorrow."

The proud emperor was struck by the truth of the bishop's reproof, returned to his home, and for many months subjected himself to the rigors of penance.

"I weep and bewail my miserable condition," said he to Rufinus, his chief adviser. "The Church of God is open to beggars and slaves, but the church doors and consequently the gates of Heaven, too, are shut against me. For the

DUAL CITIZENSHIP.

Lord has peremptorily declared that 'whatsoever you shall bind upon earth shall be bound in Heaven.'

Intent upon being restored to the favor of the Church after eight months of probation and purgation the royal penitent resolved to make another appeal for pardon.

"I will go," said he, "and receive the rebuke which I deserve."

Presenting himself forthwith to the saintly Ambrose, "It is your part," said the emperor to the worthy prelate, "to inform me what I ought to do, to prescribe the remedies and apply the plaster, and it is mine to submit and comply with the prescriptions."

Theodosius confessed, was absolved and afterwards bewailed the offence into which he had been drawn by a hasty temper and bad advice.

FIFTH CENTURY.

St. Leo I, Pope.—"The manifold mercy of God has in such wise provided succor for human falls, as that the hope of eternal life should be restored, not only by the grace of baptism, but also by the medicine of penance, that they who may violate the gifts of regeneration may, condemning themselves by their own judgment,

attain to the remission of their crimes. The succors of divine bounty being so ordered as that the pardon of God cannot be obtained save by the supplications of the priest. For the mediator of God and man, the man Christ Jesus, delivered to the prelates of the Church this power, both to assign to those who confess, the giving of penance, and when cleaned by a salutary satisfaction, to admit the same through the door of reconciliation to the communion of the sacrament. In which work the Saviour himself unceasingly intervenes; nor is he ever absent from those offices which he entrusted to be begun by his ministers saying 'Behold I am with you all days even to the consummation of the world;' so that if anything be by our holiness done in befitting order and with a result that is a matter of joy, we do not doubt but that it has been granted through the Holy Spirit. I ordain that that presumptuous conduct which I have lately learnt is by unlawful usurpation pursued by certain persons in opposition to an apostolic regulation, be by every means set aside, that is, as regards the penitence which is applied for by the faithful. Let not the written declaration of the nature of their individual sins be publicly re-

DUAL CITIZENSHIP.

cited since it is sufficient that the sins of their guilty conscience be made known to the priests alone in secret confession. For although that fulness of faith, which through fear of God hesitates not so as to be ashamed before men, may seem to be laudable, yet since the sins of all men are not of that kind, that they who ask for penitence are not afraid to make them public, let so uncommendable a custom be set aside for fear lest many may be driven away from the remedies of penitence, so long as they are either ashamed or afraid to have their deeds, for which they may be punished by the appointments of law, made known to their enemies."

Gelasius I, Pope.—"There is no sin for the remission of which either the Church does not pray, or which it cannot by the power given unto it from God, either absolve those who cease from that sin or loose those who are penitent, it being said to her 'Whatsoever you shall loose on earth shall be loosed in heaven, etc.'"

St. Peter Chrysologus.—"Whose sins you shall forgive, etc." He gave the power of forgiving sins, He by his own breath infused Himself into their hearts and bestowed on them Him Who forgives sins. When He said this He

breathed on them saying 'Receive ye the Holy Ghost, etc.' Where are the men who teach that sins cannot be forgiven men by men? Who with a cruel spirit take from the languishing and the wounded the cure, and deny them their remedy? Who impiously insults sinners with despair of a return? Peter forgives sins and receives the penitent with all joy and avails himself of this power which God has granted to all priests."

St. Augustine.—"Trammelled in the bonds of sins so deadly does he delay or hesitate to fly unto the keys themselves of the Church by which he may be loosed on earth that he may be loosed in Heaven. And when he shall have passed upon himself the sentence of a most severe remedy, but still a remedy, let him come to the prelates through whom the keys are administered to him in the Church. And as one now beginning to be a good son, let him receive the measure of his satisfaction from those who are set over the sacraments, that devout and suppliant in offering up the sacrifice of a contrite heart, he may do that which may not only be of profit to himself towards receiving salvation, but also to others as an example. So that if his sin is not merely to his own great injury,

DUAL CITIZENSHIP.

but also to the great scandal of others, and it seemed to the prelate a thing expedient for the utility of the Church, let him not refuse to do penitence in the cognizance of many or even of the whole people, let him offer no resistance nor through shame add the tumor to his deadly and mortal wound. Let no one say to himself I do it in secret, I do it before God, God, may He pardon me, knows that I do it in my heart. Therefore was it said without cause, 'What you shall loose on earth shall be loosed in Heaven,' therefore without cause are keys given to the Church of God. Do we make void the Gospel, void the words of Christ?"

St. Prosper of Aquitaine.—"I will confess to thee O Lord, with my whole heart (Psalm CX). Confession is not always of sins, but the praise of God is also expressed by the devoutness of confession. That sorrows, this rejoices; that shows the wound to the physician, this gives thanks for health. The magnificence of God towards us appears in this, that without any antecedent merits he justifies the sinner that confesses, that where sin aboundeth grace may more abound, by which that confession also has been excited, that so no one may be exalted within himself, but that he that glorieth may

glory in the Lord. Because both the confession of the sinner and the magnificence of justification is the work of the Lord. The confession of sin is good if cure follow. For what avails to lay bare a wound and not use the remedy."

St. Nilus.—"To Chariclus: A Presbyter who deals severely with sinners and says that confession suffices not for penitence, 'Thou seemest to me to be utterly ignorant of the divine Scripture in that thou payest attention to a certain portion of it which manifests only the wrath of God, and givest no heed to the loving kindness of God, which is diffused throughout nearly the whole Scripture, but under the appearance of a shepherd, thou dost thoroughly the work of the enemy, betraying to the worst of spirits the sheep through despair, unwilling to bear in mind that word of the Prophet Ezekiel, 'I will require the blood of him that perisheth at the hand of the shepherd.'

"How then dost thou dare destroy a man for whom Christ did not refuse to give His own life? How seekest thou to drown in excessive sorrow Faustinus after he has confessed publicly his errors with much humility? A thing that Paul the Apostle would not do. For after that acknowledgment of his sin he has

DUAL CITIZENSHIP.

reconciled him that has sinned, and exhorts the Corinthians to confirm a most firm and lasting love for him. Wherefore, tell me not, old man, that the Lord receives not those who have sinned by deeds, and who confessing words only, for by saying this thou art not far from the Novatians, severe indeed in words but impure and foolish in practice, seeing that they, through excess of madness and useless pride, that we may not declare the deadly ailments of the soul, deny all kind of penitents after our being illuminated. But thou wouldst not have even that which is made by words be received; thou hast learned that the great Moses himself not heedlessly, but carefully, inquired from the High Priest Aaron the groat for sin; for he signified the confession of every soul whereby also they obtain forgiveness. It is indeed truly a most excellent thing and very befitting a zealous soul that the confession be made by deeds, as by fasts and vigils, and lying on the ground, and sackcloth, and being covered with ashes, and abundant and cheerful alms, and other fruits done in rigorous penitence, but if from oversight or some circumstance or debility, or much negligence, he be not possessed of the above-named helps, at least he the Lord

"E PLURIBUS UNUM."

Jesus who died for the sins of men does not cast aside nor turn away from that confession by the lips, yea does He receive that penitence by words as an oblation desired by Him. Say not therefore ignorantly that God receives not mere words of penitence. It is not the will of my Father that any of those little ones shall perish. But thou should deprive of salvation many perhaps and great ones, through saying God receives not words alone. Thou teacheth, oh man, contrary to the Saviour, but where wilt thou place that which is said by the Lord in Isaias the prophet to the sinner: 'Declare thou first thy sins that thou mayest be justified!' Many things assuredly are there done by those who have sinned which seem trifling, but which produce a great salvation for those who repent of their sins. Receive also the words of those who have compunction for their sins, and who with very much humility confess to thee their evil deeds."

St. Isadore of Pelsium.—"Our Lord and Master in order to show a union of the most Holy Spirit with himself and the Father, said to the disciples after His resurrection 'Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven' by the authority, that is, of

DUAL CITIZENSHIP.

that spirit which you receive who as God has power to forgive sins.”

Council of Laodicea, A. D. 372.—“They who have offended by divers sins and continue instant in the prayer of confession and penitence, and are perfectly converted from their evil ways, shall, having had a period of penitence assigned to them according to the quality of their sin be, through the mercy and goodness of God, brought to communion.”

Council of Nicæa, A. D. 325.—“If any Presbyters have been promoted without examination or being examined they have confessed their sins, and after they have confessed men acting in opposition to the Canons have laid hands upon such, the Canon admits not these men. For the Catholic Church defends that which is blameless.”

Council of Antioch, A. D. 330.—“All those who come into the Church of God and hearken to the Scripture, but do not communicate in prayer with the people and turn away from the participation of the Eucharist through a certain disorderliness, such are cast out of the Church until having confessed and shown fruits of penitence and having earnestly requested it they may be able to obtain pardon.”

"E PLURIBUS UNUM."

Fourth Council of the Lateran, A. D. 1215.
—"All the faithful of both sexes when they have reached the age of discretion shall at least once a year confess their sins privately to their own priest, and shall perform the enjoined penance as well as they can."

Council of Trent, A. D. 1545.—"They who by sin have fallen away from the received grace of justification are enabled again to be justified, when God excite in them through the sacrament of penance and they have striven earnestly to recover that lost grace by the merit of Christ, for this manner of justification is reparation to the fallen which the Holy Fathers have aptly styled a second plank, after the shipwreck of grace lost. For in behalf of those who fall into sins after baptism, Christ instituted the sacrament of penance when He said 'Receive ye the Holy Ghost, etc.' Our Lord then principally instituted the sacrament of penance when raised from the dead, He breathed on His disciples saying, 'Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven, and whose sins you shall retain they are retained,' by which action so signal, by word so plain, the unanimous consent of the Fathers has always understood that the power of forgiving

DUAL CITIZENSHIP.

and retaining sins for the reconciling of the faithful was communicated to the Apostles and to their legitimate successors. And with great reason does the Catholic Church reject and condemn as heretics the Novatians, who obstinately in former times denied that power.

* * * * From the institution of the sacrament of penance already explained the Universal Church has always understood that the entire confession of sins was also instituted by our Lord, and that this confession by divine right is necessary for all who fall after baptism, because our Lord Jesus Christ, about to ascend from earth into Heaven left the priests his vicars, as it were, presidents and judges to whom all mortal crime into which the faithful of Christ may fall must be referred, in order that they may pronounce according to the power of the keys of remission or retention of sin. For it is plain that the cause being unknown to them the priests could not exercise this judgment, neither could they preserve equity in the enjoining of pains if generally only, and not rather specifically, and one by one, they should have sins declared unto them.

* * * * If any one shall deny that sacramental confession was instituted, or that it is

"E PLURIBUS UNUM."

necessary by divine right to salvation, or shall say that the practice of confessing secretly to a priest, which practice the Catholic Church has observed from the beginning and now observes, is foreign from the institution and command of Christ and is a human invention, let him be an anathema."

THE END.

